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Joseph Crosfield.

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MEMOIRS

OF

THE LIFE

OF

PETER DANIEL HUET.

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OF

PETER DANIEL HUET,

BISHOP OF AVRANCHES:

WRITTEN BY HIMSELF;

AND TRANSLATED FROM THE ORIGINAL LATIN, WITH COPIOUS NOTES, BIOGRAPHICAL AND CRITICAL,

BY

JOHN AIKIN, M. D.

IN TWO VOLUMES:

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MEMOIRS

OF

PETER DANIEL HUET.

BOOK IV.

I HAVE now to commemorate a remarkable accession to the number of my friends, made at this period; the first of whom, presented to me by chance, was John des Marets de St. Sorlin, a man of a lofty genius and singular poetical talents. I recollect that on the day in which I was admitted a member of the French Academy, when, after I had pronounced the customary oration, various pieces were recited by the other members, a poem was read by Marets, so elevated in its sentiments and happy in its versification, that it was heard with extraordinary applause. It was, however, remarked that in these verses he greatly depreciated the ancients, and plainly hinted that in comparison with Homer and Virgil, Pindar and Horace, the palm of poetry ought

to be awarded to himself. He attempted to support this opinion in another work; as was afterwards likewise done by my acquaintance Charles Perault: but perhaps both of them would have thought otherwise, had they studied to acquire a more perfect knowledge of antiquity and of themselves. Marets had also written an elegant story in the walk of romance, under the title of "Ariadne," which was considered as one of the best after the "Astrea" of D'Urfé. The agreeable and ingenious poem of the same author in which are described the loves and nuptials of Circine and Regule was extremely applauded by cardinal Richelieu. (1)

I then also first became acquainted with Paul Pellisson Fontanier, in whom, as formerly in Angelo Politiano, homeliness of feature was compensated by admirable powers of genius. (2) I was also introduced to Valentine Conrart, a rare and almost singular instance of a literary reputation acquired by one entirely devoid of ancient learning; but who was a very polished modern scholar, and so obliging in his manners, that scarcely any one could be found more ready to do kind offices, as I gratefully

fully acknowledge to have frequently experienced. (3)

Both the Valois, Henry and Adrian, at this time stood high in literary character, with each of whom, especially Henry, I was upon terms of familiarity. (4)

I then, too, received great pleasure from the "Systema Saturninum" of Christian Huygens, which he very politely sent me as a present, although at that time he was not known to me according to his deserts. In this work I admired the singular acuteness and extreme industry of the writer, and again felt myself strongly incited to the renewal of my astronomical studies. The friendship commenced between us on this occasion was mutually cultivated by us in the subsequent years, when he had been invited to Paris by the royal authority. (5)

In enumerating my literary friends I must by no means pass over Henry Justell, the son of Christopher, not, indeed, so much a man of letters himself, as a patron of them, and a host of the Muses. For at his house men of learning daily assembled and held conferences upon topics of erudition; and when, for slight

reasons, he abandoned this pleasant course of life and the delights of Paris, and seceded to London, he too late repented of his error while languishing under fruitless longings after his native country. (6)

If in this age a Pleiad of Poets had been collected, as we learn to have been done when Ptolemy Philadelphus reigned in Egypt, and also a hundred and fifty years ago in France, places would undoubtedly have been occupied in it by Peter Petit the physician, (7) Charles du Perier*, and John Baptist Santeul, of the religious house of St. Victor at Paris. (8) The two latter were entirely poets, and nothing but poets, being otherwise ignorant and untaught in every species of liberal learning. Santeul was more assuming, Perier more modest, and coloured with a kind of hue of antiquity. This hue was still more apparent in the poetry of Petit, who, besides, possessed much profound literature, not only in the several branches of polite learning, but in physics, and especially in the studies which conduce to the illustration and improvement of the medical art, in which he published several excel-

* Book iii. Note 53.

lent

lent specimens of his industry and abilities, written in a clear and elegant style. But whenever chance brought me the company of Santeul and Perier, as it frequently did, every thing around me resounded with verse; for the former, particularly, could dictate thousands of lines in an hour, and flowed in a turbid torrent. He might be resembled to that Camillo Querno, who was a favourite with pope Leo X, and obtained from him the title and decorations of arch-poet, together with the following elegant address:

Salve brassicea virens corona,
Lauroque Archipoeta, pampinoque,
Dignus Principis auribus Leonis.

A long time afterwards, when Santeul heard that in the fall of my house my library lay miserably prostrate amid the ruins, he thought the event worthy of being commemorated in his verse. Perier, his rival in fame, aiming at the same Phœbæan laurel, and more happily rising to an imitation of the ancients, proud, also, of his descent from a noble family, regarded himself as superior to all poets by his nobility, and to all nobles by his poetry. He therefore

therefore greatly despised Santeul. Some poems of mine to him and of his to me are in print.

About this time I was introduced to Mary Magdalen de Lavergne Fayette, by Menage, who has devoted whole poems to the praise of her beauty, her wit, her genius, and her elegance in speaking and writing; and not undeservedly; for what can be more polished, correct, and sprightly than what I have seen her writing, as it were in sport, or heard her reciting? Yet she was so negligent of merited applause, that she chose to have her very pleasing romance of "Zayde" published under the name of Segrais. When this circumstance was mentioned by me in my "Origines de Caen," I was represented as having done an injury to the reputation of Segrais, by some unadvised persons, ignorant of the truth of which I was completely and indubitably an eye-witness, and which I can prove by the testimony of many letters from Mad. Lavergne herself, who sent to me the different portions of this work as soon as they dropped from her pen, and desired me to revise them. (9)

Two other females had then obtained some literary

literary celebrity; Anne de la Vigne (10) and Mary Dupré; (11) though not to compare with that of Lavergne. An epigram of mine is extant, addressed to Dupré, in which I exhort this austere and serious maiden to change her severity for gaiety:

Odimus horridulas adducta fronte puellas, &c.

But no exhortations of this kind were required for la Vigne, who, with an infirm constitution, and suffering under almost continual pain, retained a perpetual cheerfulness of mind. Hence all that she wrote was marked with singular amenity, and in her verses much elevation of spirit was discernible.

In 1659 I was a resident with the Fathers of the Oratory at St. Magloire in Paris, to which I was invited by Louis Thomassin, who added greatly to the estimation of the society by the luminous and very useful work in which, from the authority of good writers and ancient monuments, he described the rites of ecclesiastical discipline. And it would have been to the advantage of his reputation if he had contained himself within the limits of a branch of literature in which he was supreme, and not have aspired

aspired to the praise of a preceptor in studies of which he had scarcely imbibed the elements. His work entitled "Glossarium Ebraicum Universale," published after his death, which was almost obtruded on the world as a rich store of all oriental literature, if examined by a learned eye, will immediately appear to be, not the harvest of a well cultured field, but of one only lightly turned up by the plough. It was in vain that Thomassin sought commendation for his writings from the elegance of his diction, whilst he clothed in a cumbrous and operose style, matter not admitting of ornament, and best presented in a simple garb. (12) In the same community were two other learned men, Jerome Vignier and Charles le Cointe; of whom, the former published the remains of Augustine collected from ancient manuscripts; (13) the latter gave an accurate digest of the ecclesiastical history of France. (14)

Whilst I was resident in St. Magloire a ludicrous circumstance happened to me which may be not unentertaining to relate. There came to me a young Dutchman, who afterwards acquired some literary distinction, and brought

brought me a letter, in the direction of which, after my name, was added, as usual, my place of abode, "at the Fathers of the Oratory." As he was little conversant with the French language, misunderstanding the meaning of the direction, he addressed me with a compliment as "Father of the Orators." And when I expressed my surprise at being decorated with so grand a title, "It is your modesty (said he) that makes you reject the honour due to you, and paid by others;" at the same time showing me the superscription of the letter.

In the meantime George Regnault de Madelaine, brother of John Regnault Segrais, returned to Paris from Rome, whither he had been delegated by the Carmelite nuns upon important business. He immediately came to me, and informed me that he was charged by queen Christina to invite me to Rome on her part; offering mountains of gold, a commodious apartment in her palace, a more quiet and agreeable renewal of the studies which we had commenced together some years before at Stockholm, and all her interest in my favour with the court of Rome. At the first view I was violently tempted by this proposal, on account

count of my ardent desire of visiting Rome and all Italy, and I felt a great inclination to accept it. But I was fettered by the constant care requisite for my Origen, now impatient to issue from the press; and I was much more discouraged by the recollection of the promises made at Stockholm, and the queen's experienced mutability. I therefore wrote a letter to her, in which I adduced a variety of reasons why I could not avail myself of the liberal intentions of her Majesty towards me. (15)

On returning in 1659 to my own house after a long absence, I was greatly afflicted, and almost overwhelmed, by the death of James Graindorge de Premont, the friend of my earliest years, connected with me by every tie of intimacy and kind offices; after which loss I could not expect to find any one by whose counsel and prudence my domestic affairs and my studies might be regulated, and in whom I might recognise the image of ancient urbanity, and of that pleasantry which is the peculiar growth of Caen. On these accounts I was accustomed very frequently to visit him, and with great attention to listen to him, and, indeed, to place myself entirely at his disposal. On my arrival

rival from Paris I received the intelligence of his labouring under a very dangerous disease, and I immediately flew to him in the greatest consternation: nor were my fears groundless, for I found him reduced to the last extremity in consequence of water within the pericardium. I then recollected that during his whole life he had a kind of natural horror of water, so that in walking he avoided the sight of streams, and scarcely dared to stand upon a bridge, as if presaging his future death from this element. But it is of no avail here to renew my grief for this loss, as I have elsewhere displayed his virtues, and lamented his fate.

About this time John Bernier, by a sudden death, closed a life piously and holily spent from his childhood. After resigning the dignity of a treasurer of France, he fitted up for himself in the midst of the city a solitary retreat, remote from public resort; and having admitted to reside with him a few partakers of the same plan of living, he devoted himself to God, to the relief of the poor, and to various modes of promoting the welfare of mankind. It would be endless to relate how much he extended the limits of the heavenly kingdom

dom by the example of good works, and the constant tenor of a holy life. These things passing before my eyes, for I dwelt in the neighbourhood, wonderfully stimulated me to the imitation of his example; and I should have obeyed the inviting call of God, had not even then the heat of youth and the allurements of the world drawn me aside: for the titillation of vain glory still disquieted my mind.

He had a sister, Jordana Bernier, of a strong understanding and an elevated character, who, though possessed only of a moderate fortune, but of great activity, founded a magnificent monastery of Ursuline nuns, into which she herself entered. This was both highly ornamental and useful to the town of Caen, since a great number of young women resorted thither, who were instructed in religion and in female employments at the schools instituted there, each of which was governed by its own preceptress and regent.

Many years before, whilst I had scarcely passed my boyhood, there came to Caen, Hyacinth de Chalvet of Toulouse, a preacher of the gospel, of the Dominican order, descended from that Matthew de Chalvet on whom Sainte Marthe

Marthe has bestowed an ample eulogy. And as his pulpit exercises had drawn great audiences of the people of Caen, pleased with their applauses, he determined to fix his residence in this city, in the theological faculty of the University of which he obtained by public disputations the titles of doctor and professor royal. He had long courted my friendship; and as, in the character of preacher, he had formed a plan of digesting the whole of theology into sermons, and accommodating them to the understandings of the vulgar, through my recommendation, the booksellers of Caen undertook to publish one part of this vast work, some former parts having been already published in other places. (16)

At this period the house of Rambouillet was in the height of celebrity, the great ornaments of which were Catharine de Vivonne, the widow of the marquis of Rambouillet, a lady of the first distinction, in spirit and manners, as by birth, truly Roman, whom Malherbe has panegyrised under the name of Artenice; and her two daughters, Julia and Angelica d'Angennes, the first, married to the duke de Montausier, the second, to the count de Grignan.

As these ladies were distinguished for the greatest elegance of manners, joined to high mental accomplishments, all who were ambitious of reputation in these qualities sought to be admitted into this abode, or rather sanctuary, of politeness; and hither resorted all that the court or city possessed of cultivated society. And although I knew it to be a degree of temerity in me, a provincial, and tinctured with municipal manners, to appear upon such a theatre, yet, on a visit to Paris, I suffered my friends to make me an intruder there. Nor had I cause to repent of my audacity; for I was received with great kindness, especially by Madame de Vivonne, who courteously invited me to frequent conversations, while I continued in the capital, and to an epistolary correspondence when absent. The result was answerable to her proposal, for she sometimes sent me the politest letters to upbraid my silence. (17) It was not on this occasion that I was honoured with the friendship of her son-in-law Charles de Sainte-Maure duc de Montausier, but on that of the publication of my work "De Interpretatione." For, having learnt from the report of my friends, especially of Menage

Menage and Chapelain, that this nobleman was not less eminent in literature than in war, I sent him this book as a mark of my respect, which he received very graciously, and favoured with his approbation. (18)

In the first rank for wit, pleasantry, elegance, and even polite learning, was William Bautru, who entertained the whole court, and all the most brilliant circles in the city, with the effusions of his vivacity. That I might partake of this entertainment, I procured an introduction to him from some of his old and familiar friends. His personal appearance seemed to me even to surpass his fame, for such was the lustre that beamed forth from the fire within, that it dazzled the understanding. (19)

At this time also I received demonstrations of regard from John Baptist du Hamel, than whom I never knew a man of more worth or candour, or, after he had permitted me to rank among his friends, one of firmer fidelity. What his opinion was of me he has occasionally declared in the many valuable writings with which he has enriched the literary commonwealth. (20)

By the hand of Segrais I was favoured with a letter

a letter from Peter de Fermat, counsellor to the parliament of Toulouse. On travelling through that city, Segrais had paid a visit to that illustrious literary character, who, understanding that he was upon his return to Caen, and was an old friend of mine, requested that he would be the medium of a friendship between him and me, and the bearer of a letter, in which he desired in the politest terms that I would indulge his wish of becoming acquainted with me. He also added some of his works, the undoubted proofs of his singular erudition. Among these were pieces of poetry, both Latin and French, lively and ornate; and commentaries relative to the most profound topics in geometry, in which he abundantly displayed his powers by his controversies with Descartes and Roberval. His son, another distinguished ornament of the parliament of Toulouse, was the heir of his virtues, and of his kind sentiments for me. (21)

Among the members of the French Academy at that time was Francis Tallemant, who employed much time and pains in a French version of Plutarch's Lives; and when he heard that I had some knowledge of Greek, he

he wished that I should be the corrector of his labours. Without any introducer he therefore came familiarly to me, with his work in his hand, saying that he submitted it to my judgement. I did not refuse the task; and both on that day and frequently afterwards we protracted till late at night the reading of his proposed translation, critically comparing it with the Greek original. The languid and diffuse style of his version, however, was little approved at court; for in historical narratives mere fidelity of interpretation is little esteemed if the ear be not gratified. As he was the translator of Plutarch, so his relation Paul Tallemant was mine; for he turned a Latin poem of my composition into French verse so elegantly, that when I read his lines, mine appeared mean in the comparison, and after disdaining myself in my own verse, I was pleased with myself in his. (22)

A new species of writing had been introduced by Paul Scarron, which, by its pleasantry and facetiousness, proved so generally agreeable, that his name was echoed in all the circles of good company of both sexes. And, what may seem extraordinary, his un-

common vivacity and festive jocularity proceeded from a body distorted and shrunk by acute pains, and almost motionless by palsy. As it had hitherto been my study to obtain a personal knowledge of those who were famous for genius or learning, I could by no means suffer so remarkable a person to be a stranger to me. I was therefore introduced to him by my friends, and received much entertainment from his sallies and repartees. (23)

I was then also made acquainted with Magdalen Scudery, whose admirable virtues, and felicity of genius, united with singular modesty, I have commemorated in my work on the origin of romances. It will now be sufficient to add, that I knew three females of that age, of high celebrity for learning and talents, queen Christina, Mademoiselle Schurman of Utrecht, and Mademoiselle Scudery; of whom, if they were to be characterised by their peculiar endowments, I should say that Christina excelled in fire and quickness of intellect, and sudden sallies; Schurman in erudition and variety of attainments; and Scudery in inexhaustible powers of invention and capacity; which last praises, her great modesty suffered her

her readily to transfer to her brother George Scudery, who, in fact, was by no means dull or inactive, and published the fruits of his industry both in prose and verse. (24)

At that period I frequently went and came between Paris and Caen, which last was my habitation, and the tranquil seat of my studies. Thither was carefully sent to me whatever novelty of the literary kind was produced in France, England, or Holland; especially those appertaining to physical and mathematical science. For these pursuits were peculiarly active; and a few years before, both at Paris and London, illustrious academies had been founded for the propagation of these branches of knowledge. Of all that was passing at the Royal Society of London, I was informed by Henry Oldenburg, who was employed to commit to writing all the transactions of that body. (25) As to the academy which had been instituted at Caen by Brieux, it confined itself within the limits of polite literature; and if I communicated to it any thing of another kind which had been sent to me, or which I had written, it was heard carelessly, and received with little favour. I was not pleased to see

that the nobler sciences were despised by persons in other respects men of sense; and my dissatisfaction was partaken by Andrew Graindorge, who had long and assiduously exercised himself in physical pursuits. Neither of us, however, on this account thought fit to remit our philosophical studies; and Graindorge proposed to me that we should appoint a fixed day in every week, in which we two, with any others whom we might choose to associate, should meet at my house to discuss subjects of natural philosophy. To this I readily assented, on the condition that he would take upon himself to make a selection of those whom he knew to be practised in enquiries of this kind. He undertook this business without delay, and brought the scheme to effect. In 1662, therefore, a new academy was formed at Caen, which, from small beginnings, was brought by continual accessions to a parity with those of more splendour. As there had been sent me from London some very accurate observations made by members of the Royal Society, in which the fabric of the human body was demonstrated by repeated dissections, (26) we determined to join our labours

in

in this part of physics. And as the public hospital of the city was in the vicinity of my house, and the same surgeon whom we employed in our academical services attended the patients in it, I commissioned him, that when any one should die of an unknown malady, before the burial of the corpse he should give me a summons, that we might ascertain the disease and the cause of death by dissection. Nor did we employ our industry on the human body alone, but carried our researches into those of quadrupeds, birds, fishes, serpents, and insects, as well alive as dead. In this course it is incredible how many new and singular objects, well worthy of remark, came under our observation, all of which I carefully recorded. And although we were not wanting in skilful artists, of whose assistance we availed ourselves in our exercitations, yet we sometimes employed our own hands when peculiar accuracy of experiment was requisite. For myself, not being sharp-sighted, but from birth of the number of those whom Aristotle terms *myopes*, I called in art to my aid. It was particularly my study to obtain ocular demonstration of the fabric of the eye; and I can safely affirm

affirm that with my own hand I have dissected more than three hundred eyes taken from the heads of animals of every species. And that I might more clearly understand what it was that chiefly conduced to acuteness of vision, I compared the eyes of those animals which are thought to enjoy the quickest sight, as hawks, with those whose sight is supposed to be weak and dull, as owls. Having carefully displayed all the parts in the eyes of each, I accurately compared humours with humours, coats with coats, nerves with nerves; and where I found differences, either in the clearness or obscurity of the humours, in the tenuity or thickness of the coats, or the fulness or slenderness of the nerves, I judged that the sight was thereby rendered more or less acute.

Nor was the industry of this new academy confined within these limits, for it also comprehended astronomy. There came to me with the library of Gilles Macé various instruments on Tycho's plan, which he had himself constructed, and had used to observe the motions of the comet of 1618, as he has mentioned in the learned work in which he has given the whole history of this comet. I applied

plied the same instruments in making observations on the comet which appeared in 1664. Neither did we neglect that part of physics which is commonly termed chemistry, and which I usually call the breviary of nature; for the same wonderful effects which she operates in this world of ours, the art of the chemist exhibits in a narrow compass before the eyes of the spectators. From the frequent meditation and practice of this art proceeded my poem "De Sale," which I presented to the illustrious Montausier on the first of January 1670. Chemistry was the particular pursuit of two members of our society, and more especially of one of them, Hauton, a physician, a man of candour, ingenuity and skill, but so warmly attached to his art, that he attributed to it both the power of transmuting metals, and of preparing a medicine that would cure every kind of disease, and prolong the life of man to 500 years. And as he found me incredulous as to these mighty effects, and particularly with respect to his continual asseverations of the practicability of making gold, "I wish (said he) when you go to Rouen you would call upon Porée, the

principal

principal physician of that city, and desire him in my name to inform you what happened to himself when a young man, at Pontaudemer, with a certain unknown priest." Some days after this discourse I went to Rouen and saw Porée; who, upon my asking him in Hauton's name respecting the above-mentioned circumstance, gave me the following answer: "Upon going to Pontaudemer about the twenty-fifth year of my age, on account of some private affair, I was called to visit a sick man lying at the point of death. There was present, together with his whole family, a man in holy orders, as appeared from his habit, but negligent in his appearance, like a traveller, whom, from the meanness of his garb, you might also suppose to be necessitous. In passing by Pontaudemer he had readily cured a poor man labouring under some severe disease; and the fame of this cure spread through the place had caused him to be sent for to the patient with whom I met him. When I heard him discoursing concerning the nature of the disease and the method of treatment, I perceived that there was something more in the man than I should have conjectured from his appearance; and in this

this I was much more confirmed, when by some simple but very efficacious remedy, he restored to perfect health the man who seemed just expiring, and had been deserted by the faculty. When he perceived me in great admiration at the event, he drew me aside, and said, 'If you will come to me in the hut where I lodge, I will show you something that perhaps you may think more worthy of being admired.' I told him I would come; which I did at a time appointed. As soon as he saw me, 'Order,' said he, 'a little earthen pipkin to be brought you, in which put some lead, and place it on the fire, and this with your own hand, that you may have no cause to suspect fraud.' He then took from a desk a piece of folded parchment full of a reddish powder, into which he plunged a pin's head moistened with spittle, and then shook upon the melted lead as much of the powder as adhered. The lead instantly began to bubble with a crackling noise, and to effervesce, emitting a violet-coloured flame, which gradually disappeared: when he said that the business was done, and ordered me to pour the mass into an iron vessel made for the purpose, which

which he kept in his satchel. I was wonderfully amazed, and could scarcely believe my eyes, on beholding a lump of gold. He smiled, and breaking off a little piece from the mass, offered it me to be kept as a memorial of the fact. I accepted it, and carrying it to a goldsmith, directed him to make this ring from the gold, which I have worn on my finger to the present day." Porée then drew off a ring which he gave me to inspect, and I remarked some letters inscribed on the inner surface signifying that it was made of philosophical gold. (27) But to return to Hauton.

His experiments were not confined to the preparation of gold and other metals; for he employed much pains in sweetening sea-water, and depriving it by repeated evaporation of its salt, so as to be fit and wholesome to drink. Other persons, in the meantime, engaged in other branches of physics; nor was there any part which the diligence and activity of our society left untouched. Among these, John Gosselin Villon attempted to clear the channel of the river Orne that flows by Caen, from the mud and rocks with which it is obstructed, and render it navigable. He had also a project

of

of introducing the sea into the valley of Collville, and making there an artificial harbour on the coast of the British channel. Nicholas Cromar de Lasson cast a speculum of bell-metal of greater weight and diameter than any I have ever heard of. He also endeavoured to give a hyperbolical curve to spectacle glasses after the manner recommended by Descartes in his Dioptrics, which scarcely any one had hitherto been able with accuracy to put in practice: and which figure, moreover, the distinguished geometrician Roberval has argued to be entirely inefficacious in augmenting the power of these glasses. However that be, the laudable attempts of Lasson were terminated by his premature death.

It was not by operating, but by writing, that Peter Cally, royal professor of eloquence and philosophy in the university of Caen, assisted our pursuits. He was the author of a great work in which he comprehended the whole extent of philosophy; and he also illustrated the work of Boethius "De Consolatione Philosophiæ," by a learned commentary. And after he had imbibed in the private meet-

ings

ings of our society the rudiments of the Cartesian philosophy, with which he was before entirely unacquainted, he adopted it with such enthusiastic ardour, that rejecting the principles of the Aristotelic school, which, according to the received custom, he was bound to teach and defend, he infected with this leven not only philosophy but theology, so as to incur the reprehension of the church. (28)

As soon as the illustrious Colbert, the great patron of letters and learned men, (29) was informed that our academy, born under such happy auspices, was growing into an institution of public utility, and the king through his means was apprised of the circumstance, we felt the effects of his liberality and bounty in the donation of a sum for defraying the charge of experiments. When this was paid to me in the king's name by Colbert's order, he at the same time added an urgent exhortation that we should vigorously pursue the study of nature and endeavour to enlarge the boundaries of physical science. Such was the happy advance of this flourishing academy to reputation, that Beauvillier, duke of Saint Aignan,

Aignan, desired to be admitted into it, and was urgent with me to procure the enrolment of his name in the list of our members.

Caen was at this time visited by a literary character especially skilled in the ancient philosophy, and amiable for the urbanity of his manners and his elegant accomplishments—Cormis, president of the parliament of Aix, who was banished thither by a royal mandate. He brought me a recommendatory letter from Madame de Rambouillet, in which this illustrious lady recounted his praises, and earnestly intreated me, if I could in any manner alleviate his misfortune either by consolatory words, kind deeds, or the soothings of society, that I would not be wanting in these offices. To these, humanity alone would have sufficiently prompted me, but I was incited much more by the learning and virtue which I discerned in him at the very first conference. I therefore was frequently in his company; and not a day passed in which he did not either come to me, or I go to him, when we took walks together on the pleasant banks of the Orne, or in the verdant meadows. Almost his whole conversation was on the sects of ancient philosophers,

losophers, in all of which he was excellently learned, especially in those which enjoin the withholding of every degree of mental assent. He therefore greatly approved the doctrine of Sextus Empiricus; and by his recommendation induced me carefully to peruse and render familiar an author as yet known to me only by name.

In 1662 a counsellor of the parliament of Rouen died, whose brother had married my sister, and to whom his place of counsellor devolved by right of inheritance. And as he himself could not perform its duties or bear the title, he offered the possession and exercise of it to me, very earnestly requesting that I would not refuse it. Our whole family joined in urging me to the acceptance, that I might become its second support, after the first had been taken from them. Nor was I at first repugnant to the proposal, hoping that I should thus be introduced to the society of many persons connected with me either by blood or affinity. But upon examining the matter more closely, I plainly perceived that if I were to fulfil all the duties of a good and diligent counsellor, I must entirely desert those studies which

which were dearer to me than fortune, and even than life itself. Renouncing, therefore, the offer, I returned to the retirement of my closet.

In the meantime a prosperous star rose on the Muses, when our great king opened the sources of his bounty to the men of letters; for through the advice of the enlightened Colbert he settled annual pensions on the learned throughout Europe. I was then in an obscure and indolent retreat in the country, regardless and ignorant of what was carrying on in the rest of the world, when I was informed that my name was in the list of those whom the king judged worthy of being distinguished by his beneficence. And whilst the greater part only twice or thrice at most tasted of this gratuity, it was continued to me for many years even after Colbert's death. (30)

A few days before, there had arrived in France the count Tott as embassador from the king of Sweden. He called upon Chapelain, whom he knew to have been long in habits of intimacy with me, and told him that he had a commission from the Swedish nobility, to acquaint me that by their unanimous suffrages I

was

was elected preceptor to their king; and that I was therefore desired to depart for Sweden as soon as possible: and as he could not signify this to me in my absence, (for I was then in Normandy,) he requested Chapelain to write to me immediately on the subject. This he complied with; but having experienced the rigour of the Swedish climate, and the rough manners of the people, so foreign to the French politeness, I civilly declined the offer.

About this time Esprit Flechier, who lately died bishop of Nismes, visited Caen. He was attached to the studies of eloquence and poetry, to which he came richly furnished with polite literature. He was then on his way to the district of Coutances in Lower Normandy; and as he was my old acquaintance, he stole upon me silently in my library, and surprised me with a strict embrace. I returned it with no small pleasure at the sight of so agreeable a friend. (31) The university of Caen was then flourishing under several learned and ingenious men; for besides Hallé and Cally, whom I have already mentioned, it derived honour from William Pyron and James de Lair, each of them professor royal of Greek; the

the former distinguished by his luminous commentaries on Claudian, published in the Delphin edition. (32)

The duke of Montausier about that time made a progress through Normandy, of which province he was governor for the king. And although I had but lately been known to him, and had never been in his company, or even seen him, but had only received a very polite letter from him; yet, when he learned that I was at Caen, whither he was soon to come, he desired a noble friend of mine, at whose house he was to lodge on his journey to Caen, from which it was six miles distant, to engage me to meet him there. My friend having given me notice of this request, I took care to be ready at the appointed time and place, and then first enjoyed the opportunity of a personal interview with this distinguished character, whose virtue, and singular kindness towards me, testified by many important favours, bound me for the rest of life in the closest ties of friendship. He brought with him to Caen as his companions Menage and Segrais. The latter had been my guest of long standing; and as I desired Menage to

become so, they both took up their quarters with me. Montausier was entertained by Brieux in his magnificent hotel, in which he had been accustomed to receive the academy of Caen; so that he seemed to lodge in the very bosom of the Muses. Nor was this idea far distant from the reality; for they who were regarded as the pillars of the academy frequently assembled there to pay him their respects; when the conversation was commonly upon literary topics, in which Montausier ably maintained his part as an academic; so that, had not fortune called him to a higher station, it might be supposed that he would have shone in this.

I was then particularly employed upon my Origen; and the work was prepared for the press when, through the intervention of my friend Stephen le Moine, the business of printing it was undertaken by Berthelin, a bookseller of Rouen. And as it was likely to run out to length, and could not well be conducted in my absence, I determined for a time to fix my residence at Rouen, whence I could make frequent excursions on account of business to Paris or Caen. Many years before, a monastic

monastic society of females had been collected at Rouen by Laurentia Gigault de Bellefonds, who had formerly taken the veil at the convent of the Trinity at Caen. She had a knowledge of Latin unusual in her sex, and possessed a talent for poetry; which endowments she consecrated to religious purposes; for she was distinguished by exemplary sanctity of life, and a singular spirit of piety. Her humility also was such, that when the king had nominated her abbess of the great convent of Monstier-Villars, she requested that her younger sister might be preferred to her, and kept herself within the limits of her own small foundation. But why do I dwell upon what has been so elegantly related by Dominic Bouhours in her life? Both because she was my countrywoman—for she, as well as myself, was a native of Caen; and because, through respect for her virtues, I frequently went to see her, and by her conversation solaced my long residence at Rouen.

There was then also at Rouen, in the Carthusian monastery, Don Augustin, a person very celebrated for extemporaneous and ready learning, which I had often heard mentioned with

admiration by the duke of Longueville, who advised me to form an acquaintance with him. I therefore called upon him, and found report confirmed by fact; for I heard him, not without astonishment, reciting from memory whole pages of ancient and modern authors. And that no doubts might remain on my mind of the fidelity of his wonderful memory, he repeated word for word entire pages of my work "De Interpretatione," which had been some time published, and the passages of which I had almost forgotten. Thus all his wealth was in ready money; nor had he any store laid up in his chest, but only what might be produced from his purse or pocket. In all this there is more for admiration than for use; since that man is not equally rich who can display a quantity of current coin, with him who possesses a solid landed property, though he may sometimes be short of cash.

About this time there came to Caen, Goswin or Theophilus (for he used both names) Hogerts, a learned youth, and engaged in the most worthy pursuits whilst, according to the custom of the Dutch and Germans, he was travelling in France and other countries of Europe. He frequently

frequently visited me, and treated me with every kind of attention: and having occasionally extorted from me pieces of poetry composed at different times, on his return to his own country, without my concurrence, he put them to the press. Thus I was regarded as a tolerable poet in Holland, when in France I was scarcely supposed to have reached the foot of Parnassus. But in process of time, having frequently made trial of my powers, and invoked the aid of Apollo, I found him so propitious, that I began to attain some rank among the poets. My attempts were principally favoured by Menage, Cossart, and Rapin, themselves poets of eminence, who by their applauses excited me to become a candidate for the palm of verse. I was also favoured by Francis Charpentier, a member of the French Academy, well skilled in lettered antiquity, and by no means unpractised in poetical exercises, especially in the French language. (33) Nor were my efforts despised by Bautru, an intelligent judge, copiously furnished with literature, and besides endowed with a brilliant fancy, and perfectly conversant with the manners of a court; of whom I have already made mention.

mention. In wit, pleasantry, and repartee, he excelled every one, unless Louis de Rohan, prince of Guemené, be excepted, who possessed similar talents. The wonderful delight I received from their conversation caused me to pay them attentions which were reciprocal on their part.

I had just returned to Caen from Paris when I was waited upon by Adrian Parvilliers, a Jesuit, lately arrived from Syria, in which country he had collected a great harvest of oriental knowledge, especially at Damascus, where for ten years he had publicly taught Arabic literature. And as he was perfectly skilled in the Arabic language, he had sent to Bochart some very elegant letters written in it. I therefore gave him a friendly reception, and endeavoured to attach him by services of every kind, expecting to derive much benefit from him in my studies. This he liberally afforded, and seemed very desirous of forming a literary intimacy with me, and of fixing his residence at Caen. But the directors of the society determined otherwise, and removed Parvilliers to La Fleche in Anjou, where he soon afterwards died in obscure inaction; and with him perished

perished a great work prepared for the press, in which he had displayed at large his oriental treasures, and which he meant to have published under the title of " Interpres Orientis." (34)

I was at Caen when a design was formed of restoring in a better form, and ornamenting with new decorations, the great altar of the church of Saint John, in which I was baptized, and especially of putting up a picture which was to represent Christ receiving baptism from John in the waters of Jordan. This work it was the general intention to commit to certain petty provincial artists known to the citizens; but I gave it as my opinion that he who was at this time reckoned the first painter in France should be employed, who, without dispute, was Le Brun, then engaged in the decoration of the royal palaces; for although he had dedicated all his industry to the king, I was in hopes, that in consequence of my acquaintance with him, I should persuade him, at leisure hours, and by stealth, to bestow some of his labour upon us. This, though with difficulty, I obtained from him by my intreaties. (35)

It was nearly at this time (1667), that in the midst

midst of the academy of Caen, and during a conference of the learned, Samuel Bochart was carried off by a sudden death. An intricate question had arisen concerning some Spanish coins of which mention is made in Covarruvias, and he and I were disputing with some warmth about it, when he was suddenly seized with an universal tremor, and immediately fell down dead, to the great grief of us all, and the heavy loss of the literary world. The physicians attributed his death to a coagulation of the blood producing a stoppage of the motion of the heart. Although a difference between us, proceeding from a cause which I have mentioned above, had for some years broken off our intimacy, yet his decease gave me deep concern; for the injuries I had received from him, whilst they had set us at a greater distance, had abated nothing of my respect for his virtues, or of those attentions and good offices which, between literary men, render society agreeable and promote the cause of letters. This he has openly testified in his "Hierozoicon," where, speaking of the Oryx, he gives a remarkable and accurate figure of this animal, copied from an ancient drawing

drawing which I had communicated to him. He had strongly urged me to the study of Arabic, and also of Syriac, after the departure of Parvilliers, whom I had intended to take for my instructor, and by his advice I had resumed my oriental studies. A few days before his death he had written to me a long letter, in which he endeavoured to apply the authority of Origen in favour of the Calvinist opinions, against the Catholic doctrines on the Eucharist, and the invocation and worship of angels. As in this letter the integrity of our holy religion was violated, I considered it as my duty to reply to it with a full and solid confutation. I had not quite finished my writing at the time of Bochart's decease; nevertheless both the epistles have since been made public, which I am greatly desirous of having read together and carefully compared, that it may thence appear how much truth surpasses error, and with how little self-command a man of moderation in other respects, suffered himself to be carried away and deluded by idle fancies.

I cannot here omit mentioning an humorous circumstance that occurred to me on a journey at this time to Paris. I had for my companion

nion a lively friend who had an extraordinary faculty of pouring out French verse extempore, and was accustomed to exercise it sportively in familiar conversation. By long associating with him I had acquired something of the same talent, and was able jocularly to return him verse for verse; so that we were in the habit, whether on the road, or at our inn, of scarcely conversing otherwise than in rhyme. At one of our baiting-places, having, according to custom, addressed our hostess in verse, she instantly replied in the same strain with a volubility that made us ashamed of our tardiness.

In the meantime, my Origen, at length liberated from typographical confinement, was ready to begin its career (1687). Unless, therefore, I meant without cause to deviate from the custom of the age, I was to seek a patron for this first-fruit of my severer studies. On the first consideration, a work undertaken for the service and advantage of the church, appeared to me justly to belong to it; and that it ought to be dedicated to the Gallican church, the patronage of which would be an honour to it. And when I had signified this

this intention by letter to the assembly of clergy then sitting at Paris, they answered, by the bishop of Tulle, that it was highly acceptable to them. But the king's bounty towards me having intervened, I was admonished by the illustrious Colbert, minister of the finances, that the fruits of my studies ought to be dedicated to him who had fostered them by his liberality. In consequence of this suggestion, I determined to place no other name than the royal one at the head of my work; and Colbert advised that I should myself present it to the king, for which purpose he would obtain a private audience for me. He therefore introduced me to his Majesty with many commendatory expressions, and spoke in honourable terms of my offering. Modesty will not permit me to mention what a gracious reception this great monarch gave to myself and my work, and how seriously he exhorted me to a vigorous prosecution of my studies, and assured me of his favour towards them. (36)

At this period Colbert, induced by his love for letters, invited to Paris James Graindorge, a monk of the Benedictine order, from the abbey of Fontenai, which was afterwards placed under

under my care as a commendatory, as it is called. This Graindorge proceeded from the school of Gilles Macé, and at an early age had been instructed in astronomy, to the study of which I was also greatly addicted from a boy, and therefore had formerly sought his acquaintance. Long ago I used to hear him boast, that the secret so important to navigation, and so long in vain the object of ardent research and disputation,—that of ascertaining at any time or place the distance from the first meridian, or the longitude,—had been discovered by himself. But in working this problem, which ought to be founded on certain and indisputable principles, and to be deduced from evident demonstration, he had laid the basis of his whole reasoning in the idle and futile fictions of judicial astrology. He therefore, to his great discredit, falsified, not my expectations, for I never had looked for any solid results from his empty boasts, but his own splendid promises.

A very different course in treating mathematical subjects was taken by Gilles Personne de Roberval, a man of great eminence in the science of geometry, and well skilled in philosophical

sophical discussions. Upon these grounds he rejected the figments of Descartes, and oppugned them in disputations so keen and frequent, that Descartes, upon being made acquainted with his attacks, was extremely exasperated; and as he was impatient of contradiction, and could listen to none but panegyrists, he would never be reconciled to Roberval, notwithstanding the mediation of their friends. Roberval was at that time reckoned the first of chess-players, if that be any glory; and as I was not inexperienced in this kind of combat, I sometimes tried my skill against him, but always left off the loser. (37)

William de Lamoignon, first president of the parliament of Paris, at that time received at his house an assembly of men eminent for learning, which might be termed a kind of new academy. They met on a stated day in every week, and held conversations on subjects of erudition. Among these I attended with pleasure and assiduity, being kindly invited by the president, whose benevolence I had formerly experienced, and whom I had been accustomed to visit in his delightful country retreat of Basville, near the fountain of Polycrene.

crene. (38) This fountain had been celebrated in some charming verses by René Rapin, a constant attendant upon Lamoignon, in honour of whom he invited his friends to pay the same tribute to the pellucid spring, and me among the rest. I complied with his wish, and sang the experienced delights of Polycrene in the following lines:

Castalium mendax quid jactas Græcia fontem &c.

In the distinguished assembly at the house of Lamoignon, I first saw Tannegui le Fevre, my fellow townsman, eminently skilled in Greek and Latin literature, and the knowledge of all antiquity, but involved in the errors of Calvinism, in which he had been precipitated by the license of youth, after quitting the catholic and ecclesiastic rites in which he had been educated. When he had returned to his post at Saumur, and I had engaged him in a literary correspondence, I thought it my duty, if I were able, to recall him to a better way of thinking, and revive in him the dormant sense of piety; and my efforts were not without success, for he seemed lifting his eyes to the light; when a sudden death surprised him, while

while still hesitating and studying for delay. (39)

At this time I also formed an acquaintance with Charles du Fresne du Cange, who threw much valuable light upon letters by his disquisitions on the Byzantine History, and still more by the exact Glossaries with which he illustrated the Greek and Latin languages after they had begun to be contaminated with barbarism, and to grow obsolete. (40)

John Baptist Tavernier was now returned to Paris from his long and distant travels. I had read his relations with attention and singular pleasure, as I did many others of the like kind; and from one whose books had given me so much curious information, I expected to derive still more in conversation. I therefore visited him; but upon putting many questions to him respecting oriental affairs, I found him rough, unpolite, tinged with foreign manners, and one whom you might readily suspect to have used another pen than his own in his narrations. I however learned various things from his discourse which I should in vain have sought elsewhere. (41)

By means of Mad. Bertaud Motteville, a lady

lady of great merit, I was unexpectedly apprised that Louis de la Riviere, bishop of Langres, formerly a favourite of Gaston duke of Orleans, was very desirous of numbering me among his friends, and was ready to do me every good office as one of them. Nothing could be more agreeable to me than this circumstance, not so much on account of the high dignity of this eminent prelate, as the uncommon amenity of his genius, the praise of which I had often heard from Patris, who had long been his associate at the court of Gaston. This prince, he told me, being himself of a facetious disposition, had assembled around him persons remarkable for wit and hilarity, such as Bellot, Caudabon, Voiture, and many others, so that his court seemed to be the very mansion of festive urbanity; but that all of them were surpassed in vivacity and elegance by Riviere. It was therefore my first care to enjoy such an unexpected pleasure, and to lead the way in an offer of friendship to so excellent a personage. When I waited upon him, after kindly embracing me, he said, "How happy am I to see and converse with one, of whom so good a judge as Patris has related to me so many agreeable

agreeable anecdotes! Now, to what you have heard from Motteville of my regard for you, I shall add, that whatever I possess of influence, favour, and fortune, I heartily transfer to you, and wish you to use it as your own: and in the first place, that we may frequently see each other, I earnestly desire that you would remove to this neighbourhood. If you listen to my advice, you must absolutely quit the province, and for the rest of your life reside in Paris, the native seat of politeness and erudition, from which if any Frenchman were unfortunately obliged to absent himself, he could no where else reap such desirable fruits of his labours and studies,

Nec tam præsentes alibi cognoscere Divos.

But now, that the intimacy between us that I hope for, may be the sooner formed, let us for a few days, if convenient to you, retire to my country house of Petitbourg, where we may freely lay open the secrets of our hearts." He then added from Terence, for he was well versed in the ancient poets,

Meus fac sis postremo animus, quando ego sum tuus.

But when all this had passed, exciting the

hopes of a delightful future intercourse, he was seized on the following day with a fever, and on the sixth expired. (42)

Madame Motteville, who had mediated this friendship between us, left memoirs of the transactions at court whilst she was first lady of the bed-chamber to queen Anne of Austria, which would have been entitled to praise had she better understood the laws of history. When, after her death, they were read to me by her brother Bertaut Freauville, a counsellor in the parliament of Paris, they appeared to me well-written. This Bertaut himself was not unlettered, and by a learned and agreeable work he asserted the dignity of the robe against that of the sword. Their father was Peter Bertaut, who for three years before his marriage presided over our abbey of Aulnai; in which office he succeeded his brother, John Bertaut, bishop of Seez, who obtained great applause by his French poetry, which is reckoned to possess peculiar sweetness. (43)

Whilst Mad. Lavergne de Fayette was composing her charming story of "Zayde," to which Segrais lent his assistance and his name, he once asked me whom I thought to be the inventors

ventors of the fables called romances. I made a short unpremeditated reply, but such as he was very desirous to have in writing. I told him that neither was the substance of it of sufficient importance, nor would it be a work of small time and labour to write down distinctly all that I had hastily thrown out. "I request of you then (said he) that you will write it at your leisure and communicate it to me." This I promised to do, provided I were not bound to a day, but might take my own time. Seven miles from Paris towards the east is situated the abbey of Malnoue, a convent of nuns. The government of this house had been committed to Mary-Eleonora de Rohan, already mentioned by me as abbess of the convent of the Holy Trinity at Caen. I occasionally went thither to visit her, and sometimes made a stay with her of several days. This retreat appeared to me commodious for the disquisition which I meditated; and as I was quite unprovided with books, if I wanted to consult any author, I wrote to Cossart, the keeper, or rather the soul, of the opulent library of the Jesuits' college at Paris, requesting him either to send the books, or to tran-

scribe from them the doubtful passages. This my learned friend diligently and carefully performed. I therefore set about the task in earnest, and what I wrote during the day, I read in the evening to the learned abbess; and thus at length (in 1666) was composed the letter addressed to Segrais, which was published and prefixed to "Zayde;" respecting which Mad. Lavergne, the authoress of the work, often said to me in jest, that we had made a marriage between our children. Nor, indeed, was this an unpropitious union; for there is scarcely a country in Europe which has not adopted and transferred to itself our conjugal couple. I do not, however, wonder that certain austere rigorists have made it a charge against me, that in treating on romances in this work, I have not only abstained from disapproving their composition and perusal, but have even seemed to favour them; and have thus introduced a source of corruption into the lives and manners of youth, and afforded fuel, as it were, to their intemperate passions. Were this the case, I should not be backward to retract, as a better advised old man, what I had inconsiderately uttered as a young one. But if any one will attend

attend to those cautions with which I recommended every reader of amatory writings previously to fortify his mind, he will perhaps renounce his prejudice, and give me his assent. (44)

I did not come unprepared to this argument; for I had long since bestowed my attention on narratives of this species in Greek and Latin, and had, as already mentioned, translated into Latin the pastorals of the Sophist Longus; and whilst yet a boy, I had been greatly delighted with the old French romances written two or three hundred years ago. I had also frequently heard my two sisters praising the amenity and elegance of the "Astrée" of Honoré d'Urfé, which work they once desired me to bring to them in the country, that we might read it together. I complied, and we were sometimes so affected with the reading, that tears fell from our eyes and our voices failed us. I hence conceived a violent inclination to try my own powers in this kind of composition; and I fixed upon a fable for the purpose. Almost all the incidents inserted in it were not, as usual, invented at pleasure, but such as had really occurred to myself or to my acquaintance.

Thus,

Thus, except the order of events, and the contexture and connexion of the story, in which, however, the principal art consists, all the circumstances were taken from real life. I admitted few confidents to this attempt; but forty years afterwards, having incautiously dropt a hint of it among some females, they were so urgent with me to obtain a sight of it, that I was at length constrained to yield to their importunity; I would not, however, suffer it to go out of my hands, or permit any transcript to be made from it.

On the shore of Caen, not far from the mouth of the river Orne, is a church consecrated to the blessed Virgin, of considerable antiquity, though of uncertain age and origin, frequented by a great concourse of the circumjacent people, and even foreigners, and commonly known by the name of Delivrandée, either from the district of Yvrande, in which it is said to be situated, or from the deliverance of the natives by whom the Virgin was peculiarly worshipped. Thither in spring the orders of supplicants in Caen, properly marshalled, are wont to repair, singing the praises of the holy Virgin. In the year 1669, I felt a vehement

ment desire to join in those praises with a copy of verses of a kind which should be capable of easy adaptation to vocal music, and which might exhilarate the procession as it moved along the fields, and excite to piety. I therefore composed a poem of this kind, which was grateful to pious ears, and by the mandate of the bishop was admitted among the prayers on the occasion; and for many years the custom prevailed among the good people of singing it as they marched in solemn procession to the church. Being afterwards intermitted, in order to restore it, and to prevent this monument of my devotion and veneration for the holy Virgin from being consigned to oblivion, I caused the lines to be engraved upon a marble tablet, and fixed against the wall within the shrine itself. They are here presented to the view of my readers:

Diva Servatrix &c. (45)

At that time the greatest intimacy prevailed between me and Segrais; and although the course of our studies was very different, as he did not expatiate beyond the limits of French poetry, whereas I was engaged in other branches of literature, yet in other respects our sentiments

ments were concordant, and our minds were in union; so that I did not suspect that any cause of discord could intervene. Such, however, did occur, though without my knowledge or wish; for I can solemnly assert that the friendship was sacred on my part, and that I was never wanting in its offices. I first began to perceive in him a coldness towards me in the common intercourse of life; and then, that he treated me with dissimulation, and not according to his usual candour; sometimes with harshness and rudeness; and in fine, contumeliously, so that in the midst of a grave and dignified assembly he could not refrain from insulting and injurious expressions to my face: to all which provocations I never returned a word, as will be testified by respectable witnesses who were greatly offended with his intemperate petulance. But although he had for some time entirely withdrawn from my friendship, yet there remained an external civility, the relic of former acquaintance, and we sometimes joined in literary discourse with our learned friends. It once happened that a controversy arose concerning the meaning of those lines in Virgil, in which he says that

"Egypt

"Egypt is pressed upon by the vicinity of Persia; and that it is fecundated by the river flowing down from India," namely, the Nile; and when Segrais contended that the passage was corrupt, and ventured to interpolate it upon groundless conjecture; whilst, on the other hand, I asserted that it was sound, and was easy to be understood, provided regard were paid to the opinion of the ancients concerning the rise of the Nile, who, falsely, indeed, but constantly and firmly, believed it to spring in India, and to flow thence into Egypt; he was violently exasperated, not being able to bear that the weakness of his futile notions should be exposed, and that it should openly be made to appear how little he was qualified to explain the writings of the ancients, and still less, where necessary, to restore them to integrity.

I had been absent two whole years from Caen, when I was recalled by the state of my affairs, and especially by some troublesome law-suits with which I was long miserably pestered. I was received after my long absence with great congratulations from the university, which was my second parent and foster-mother. There was present its great ornament, Henry Hallé,

Hallé, the brother of Antony, who, not less than Servius Sulpitius, might be called chief priest of the law, and in whose parlour I was taught the first elements of that science. And when he recalled to my mind these studies of my youth, "Do you remember (said he) those disputations in which you publicly responded on the canon and civil law, and appeared worthy to be seated, not only on the benches of bachelors and licentiates, but in our professorial chairs?" "I am so far (I replied) from forgetting your favourable judgement of me, that I rather wonder I have been so careless of my honours as not to have wished for some public testimonial of your approbation. I therefore request that according to the academical custom, then neglected by me, I may now obtain from your indulgence, in attestation of those disputations, a diploma of which I may make use on occasion." This request they freely and liberally granted: from that time, therefore, I held a place among the jurisconsults, and the university of Paris enrolled me in its illustrious college of honorary doctors of law. In that university John Doujat (46) and Peter Hallé (47) were then professors; both

both of them very learned in the law, well versed in antiquity, and even distinguished for poetical talents; and they were followed with equal steps by their colleague, that very able lawyer, Michael Delaie, my fellow-townsman and intimate friend.

At that period, not only men of learning, but those in high stations, were eager in the collection of ancient coins and medals; and the illustrious Colbert, for the purpose of enriching the royal cabinet, and of filling his own drawers, sent persons to different parts with orders to search out these relics, and purchase them at a high price. I recollected formerly to have seen at Caen a collection of this kind not contemptible in number and value, which came by inheritance to some persons of slender fortune. When I apprised Colbert of this circumstance, he commissioned me to purchase it and send it to him entire and undiminished. But though I employed all possible diligence in executing this charge, yet the bad faith of some fraudulent men eluded my vigilance, and I found that some of the rarer coins, which I remembered myself to have seen and handled, were surreptitiously withdrawn.

withdrawn. Wherefore I waited upon the minister, and told him, that since through my carelessness I had suffered myself to be cheated, it was just that I should pay the penalty of my own neglect, and should keep all the remaining collection for my own use, paying the stipulated price. But Colbert would not accept this offer, and took upon himself the loss, with the medals.

The Dauphin was now beginning his literary course under the preceptorship of Picart Perin, who, from being president of the inquests in the parliament of Paris, had been called to this office when Montausier was appointed the prince's governor. As that nobleman had for some years in various ways signified his regard for me, finding then an occasion of more openly testifying his sentiments, he did not fail to make use of it. For the king (in 1669) having thought that it would facilitate the instruction of his son if some learned men were to assemble daily, and accustom his ears to the sound of literary discussions, and having mentioned me as proper for this purpose, Montausier concurred in the idea, and took upon himself the execution of it.

it. (48) When Perin became acquainted with the design, he came much agitated to Montausier, complaining that a plot was laid against him—that a rival was sought and procured, who was to be the invidious observer, and perhaps the disparager, of all his proceedings. The duke endeavoured by soothing words to remove his suspicions; assuring him that he had mistaken my temper and manners; that I was placid and easy, and neither morose nor quarrelsome; and that he would be surety for my good nature and our future concord. He, on the other hand, affirmed that he had already experienced the necessity of being upon his guard against me; that he was well assured that certain persons of high rank of both sexes, among whom were Colbert, and Mary de Rohan widow of Claude de Lorraine, duke of Chevreuse, had secretly but strenuously laboured to throw him out and substitute me in his place; that he now found the same machinations against him, though in a different form; but that he should never have suspected such treatment from Montausier, whom he supposed his friend. Yielding to these remonstrances, the duke went to the king, though unwillingly, and stated

stated to him, that neither Perin could easily agree with me, nor I with him, and that he feared lest this dissention might prove prejudicial to the Dauphin's education. But the opposition raised by Perin's preposterous complaints was removed by his death, which happened a few months afterwards, when a consultation took place on the appointment of a new preceptor. Respecting this transaction, I shall here relate, as the order of events requires, what Montausier has frequently repeated to me in private. He said, that on the death of Perin (in 1670), the king directed him to look out for a person to supply his place: that it was his object gradually to dispose the king's mind to make a spontaneous choice of me; that he had formed a list of all those who were candidates for the office, and had desired that their names should be laid before the king, which amounted to near a hundred, and had given it to him to read, omitting none; and had then subjoined the names of those who had not offered themselves, but seemed to him most worthy of the post; that he had stated the merits and qualifications of each, and had thus concluded his address: "If

your

your Majesty now wishes to know whom of these I think most to be preferred, I shall select three from the number as in my opinion most fit for the place in question, Menage, Bossuet, and Huet; and it is for your Majesty's wisdom to decide between them:" upon which, the king took some time to deliberate. "Now, (said Montausier,) I had brought the affair to this point, foreseeing that Menage would be rejected, as scarcely known by name to the king; and not thinking that Bossuet would be chosen, as one who had spent all his time in theological controversies, or in preaching sermons, and was unexercised in the studies of polite literature, which were chiefly requisite for an instructor of the Dauphin; so that his determination would probably be in your favour, especially as a few months ago, he had expressed a wish of associating you in this office: but the matter ended differently from what I had expected; for as Bossuet, a man of distinguished eloquence, had frequently, and not long before, charmed the king with his discourses, and the walls of the court were still, as it were, resounding with his voice, his Majesty

jesty was readily induced to nominate him for the post, but with you for a coadjutor." (49)

I was then at Caen, not yet recovered from an acute fever, attended with severe pains of the bowels, arising from redundance and fermentation of the bile. Being therefore summoned by the frequent and pressing letters of Montausier, I thought it necessary for a short time to delay my departure till my strength should be recruited, and my library and domestic furniture packed up to send by sea to the mouth of the Seine, thence to be conveyed up the river to Paris. For to this time Caen had been my principal residence and the seat of my studies; and though I had made excursions to other places, yet I had considered this as my settled home. The delay, however, was not long, and I came to St. Germain's, where, having paid my duty to the king, I found the Dauphin indisposed with a slight but tedious and obstinate disorder. This was in the autumn of the year 1670.

NOTES

NOTES

TO

THE FOURTH BOOK.

Note (1), Page 2.

John des Marets de Saint Sorlin, brother of the learned critic Roland des Marets, was an extraordinary person, who united in himself the characters of a polite writer and a visionary enthusiast. He was born at Paris in 1595, and was one of the first members of the French Academy. Cardinal Richelieu, whom he assisted in composing his tragedies, conferred upon him the places of comptroller-general of the war-extraordinaries, and secretary of the Levant marine. He set out in the world as a man of wit, and rendered himself agreeable by his talents to the best company in Paris. The verses he made for the famous "Guirlande de Julie" (hereafter to be mentioned), are a

favourable specimen of his poetical vein. His flower was the Violet.

> Modeste en ma couleur, modeste en mon sejour,
> Franche d'ambition, je me cache sous l'herbe :
> Mais, si sur votre front je puis me voir un jour,
> La plus humble des fleurs sera la plus superbe.

He wrote several pieces for the stage, of which the most successful was his comedy of "Les Visionnaires," a portraiture of his own character. His attack on the poets of antiquity, mentioned in the text, did no credit to his taste for the higher kinds of poetry; nor was his reputation advanced by his epic poem of "Clovis," though he strictly adhered in it to his rule of not employing the heathen mythology in describing the actions of a Christian hero. The poem was found insupportably tedious, and was, moreover, epigrammatized by Boileau, between whom and the author an open war subsisted. He at length renounced the profane muses, and plunging at once into all the mysteries of the Revelations, exposed himself by a number of extravagant publications. The most singular of these was entitled "Avis du Saint Esprit au Roi," in which he

he offers to place the king at the head of the 144,000 who bear the mark of the living God on their foreheads, against the Jansenists and infidels. Another of his fanatical works was entitled "Délices de l'Esprit," instead of which it was proposed to read "Délires:" it was a commentary on the Apocalypse. With the character of a confirmed enthusiast he died at the house of the duke of Richelieu, whom he served as steward, in 1676, at the age of eighty-one.

CHARLES PERRAULT, mentioned in the text in conjunction with Saint Sorlin, as an oppugner of the ancients, was a man of real merit, whom all the caustic satire of Boileau could not write into contempt. He was a great benefactor to the literary societies in the French capital; and, in his post of comptroller-general to the royal buildings, procured the establishment of the Academy of painting and sculpture. As a writer he succeeded better in prose than in poetry; and though he betrayed a want of learning and of sound critical principles in his "Parallèle des Anciens et des Modernes," yet the work contained many sensible observations. His "Eloges Historiques"

of the great men in the 17th century is a valuable performance. He died much respected, in 1703, at the age of seventy.

Note (2), Page 2.

Paul Pellisson Fontanier was born at Beziers in 1624. His mother, who was early left a widow, brought him up in the protestant religion, and he studied with great credit at the colleges of that sect. He chose the law for his profession, which he practised at Castres. As he was rising to reputation he was attacked with the small-pox in so dreadful a manner that his features were left a spectacle of deformity; so that his friend Mademoiselle de Scuderi said of him, that he abused the privilege men have of being ugly. His fortune, however, did not suffer from this disaster; for, quitting the bar, he went to Paris, where he became advantageously known as a man of letters. He had previously, in a provincial retirement, translated a great part of Homer's Odyssey, to oblige a friend who fancied that he should find in it the secret of the philosopher's stone. In 1652 he procured a place of

secretary

secretary to the king, in which he took great pains to make himself master of the business before the council. This was very advantageous to him when some years after he was made first clerk to Fouquet, superintendant of the finances. In this situation he manifested as much disinterestedness as ability, and his services were rewarded by admission into the council of state. Fouquet, however, fell into disgrace, and Pellisson was involved in his ruin. He was committed to the Bastille; and as he would not disclose any of his patron's secrets, he was treated with rigour, and his confinement lasted between four and five years. He had the happiness to experience from others the same faithful attachment in adversity as he himself displayed. Mademoiselle de Scuderi maintained a constant correspondence with him, and Tannegui le Fevre dedicated to him his Lucretius, and a translation from Plutarch. Pellisson whilst in prison composed memoirs in exculpation of Fouquet, which are accounted some of the best written compositions of the kind in any language. They conferred infinite honour upon him in the eyes of persons of worth, but brought upon him

him an increase of the rigour with which he was treated by the enemies of that minister. Among other employments of his solitude he studied books of controversial theology, and the impression they made upon his mind laid the foundation of a subsequent change of religion.

On the day of his enlargement he was visited by the duke of Montausier and many other persons of rank and eminence. The king took him into favour and settled a pension upon him, doubtless upon the implied condition of his recantation of Calvinism, though this act did not take place publicly till some time after. From that time, Voltaire observes, "he passed his life in lavishing incense upon the sovereign who had deprived him of his liberty,—a circumstance seen only in monarchies." He was appointed historiographer-royal, and accompanied Louis in that quality in some of his campaigns. He was presented with benefices (for the purpose of holding which he had been made a subdeacon), purchased the office of a master of requests, and passed the remainder of his life in great credit and prosperity. Though become a devotee to his king and

and his new religion, he did not lose his goodness of heart. He laboured much in the conversion of his former brethren by writing and persuasion, but disapproved of persecuting methods. In controversy he appears to have taken the favourite ground of the catholics, that of the necessity of a visible and and predominant church in order to terminate the otherwise unavoidable differences in religion. The title of one of his works is "De l'Autorité du grand Nombre dans la Religion Chrétienne," an argument plausible enough in popular debate, but which one versed in ecclesiastical history must know to be full of difficulty, as applicable to the support of any particular system.

As a literary character in general, Pellisson first appeared as the historian of the French Academy, which body he had not yet entered: but he gave so much satisfaction by his performance, that the Academy resolved to admit him on the first vacancy, and in the meantime conferred on him the privilege of being present and voting at its sittings. The work is too panegyrical and in some points incorrect, but on the whole is curious and interesting.

After

After his release from the Bastille, he pronounced before the Academy a "Panegyric of Louis XIV," which was translated into most of the languages of Europe, and even into Arabic. In his quality of historiographer-royal he composed a "History of Louis XIV from the Death of Cardinal Mazarin to the Peace of Nimeguen," which, though evidently written with the pen of a courtier, contains some valuable details. In the same capacity he published "Lettres Historiques," containing a journal of the king's journeys and encampments, and valuable to those who think every motion of that monarch a matter of historical importance. It is not to his discredit that having offended Mad. de Montespan by an honest *rapport* of a cause in which she was concerned, and which occasioned its being given against her, he was deprived of the post of historiographer, which was conferred upon Boileau and Racine jointly. He was likewise a writer of French poetry, and published at different times both "Pieces galantes," and "Poesies Chrétiennes et morales," but his verse is not so much esteemed as his prose. One more trait of his character may be mentioned,—

that

that he always kept the anniversary of his liberation from the Bastille by setting some prisoners at liberty. This estimable person died in 1693.

Note (3), Page 3.

Valentine Conrart, born at Paris in 1603, was descended from a noble family in Hainault. He was of the protestant religion, but possessed the office of counsellor-secretary to the king. Though he has no claim to literary eminence from erudition, and little from his writings, he deserves remembrance as a favourer of learning, and especially for the share he had in founding the French Academy, of which he is regarded as the father. Being occasionally the host of the abbé Godeau, (afterwards bishop of Vence), in his journeys from the province to the capital, an assembly of men of letters was invited to meet the abbé at those times at the house of Conrart, and this is said to have been the true origin of the Academy. According to Pellisson, this was its golden age, when the members, without noise or parade, and in the freedom of familiar intercourse,

intercourse, conversed at their ease upon topics that interested them. It may be added, that the society was not yet an object of political intrigue, or under the necessity of offering incense to a king or a minister. Conrart, though unacquainted with the learned languages, read the Spanish and Italian, and spoke and wrote his own with elegance and purity. His amiable and estimable qualities in private life attached to him distinguished friends of both communions, and his house was the resort of the politest company in Paris. He was much consulted by authors; and it is said that all the works of the celebrated protestant minister Claude published during Conrart's life, passed under his revision. His own works were of small consequence. He died in 1675.

Note (4), Page 3.

The two learned brothers De Valois, better known to scholars by the Latinized name of Valesius, were born near the beginning of the 17th century at Paris, of a family originally among the noblesse of Normandy.

Henry de Valois, the eldest brother, received

ceived his education at the Jesuit seminaries, studied the civil law at Bourges, and was admitted an advocate at Paris. He attended the courts without practising, and merely to please his father, for seven years, and then devoted himself solely to those learned pursuits to which his inclination led him. He received pensions for his literary services from the president de Mesmes, cardinal Mazarin, the clergy of France, and the king, who nominated him his historiographer. He lost the sight of one eye, and saw but indistinctly with the other; yet at the age of sixty-one he ventured to marry a young woman, who brought him seven children. He appears to have been of a morose and selfish disposition; when in health void of feeling for the sick, and bearing very impatiently his own maladies; a rigid censor of other men's writings, and intolerant of criticisms on his own. He was, however, a sound and diligent scholar, seeking information from every quarter on the topics in which he was engaged. It was a sentiment of his, that he reaped more profit from books borrowed than from his own, since the apprehension of having the former recalled induced him to take the pains to peruse

peruse them with great care, and make extracts from them. His principal publications were editions of the ecclesiastical writers Eusebius, Socrates, Sozomen, Theodoret and Evagrius, with Latin versions, and elucidatory notes; an edition of Ammianus Marcellinus with illustrations; Remarks on Harpocration; and Emendations of authors, in five books. He had the infirmity of disliking to be thought old; and when, at the age of seventy, Gronovius in a letter wished him a long and happy old age, he threw the letter aside with indignation. Henry died in 1676, in his seventy-third year.

Adrian de Valois also studied at the Jesuits' college of Clermont, and made a great proficiency in learning. He was, especially attached to the study of French history, and laboured several years in collecting the monuments and records of its early periods. The fruit of his researches was a work entitled "Gesta Francorum," in 3 vols. folio, which, however, brings the history no lower than the deposition of Childeric. This is regarded as a very exact and learned performance. His "Notitia Galliarum," fol. is a very

very valuable notice of the state of Gaul during the two first races. He edited several ancient works; and after the death of his brother, with whom he lived in close union, gave a new edition with augmentations, of his Marcellinus. Adrian passed a healthy and tranquil old age, and died in 1692, in his 85th year.

Note (5), Page 3.

Christian Huygens, a mathematician and astronomer of the first order, born at the Hague in 1629, was the son of a person of respectable rank in the service of the House of Orange. At an early age he displayed an uncommon turn for mechanics; and having studied mathematics at Leyden and other schools, he soon rendered himself eminent in that branch of science. His "Systema Saturninum" here mentioned, published in 1659, is a curious account of the planet Saturn, deduced from accurate observations of its different phases, by which he ascertained many circumstances before unknown respecting its ring, and made the discovery of a new satellite. He visited England in 1660, and communicated to the Royal

Royal Society, of which he was made a member, his method of grinding optical glasses, and likewise several improvements on the construction of the air-pump. His merit being well known in France, which country he had at different times visited, the minister Colbert drew him to Paris in 1666 by a considerable pension from the king, and that capital was his residence for fifteen years. He then returned to his own country, where he died in 1695. He was the author of several inventions for astronomical and mechanical purposes, one of which was a clock for ascertaining the longitude; and he wrote numerous treatises on geometrical and astronomical subjects, which greatly contributed to the advancement of science.

Note (6), Page 4.

Henry Justell, born at Paris in 1620, obtained the place of counsellor and secretary to Louis XIV, after the death of his father, the learned Christopher Justell, and distinguished himself as a promoter of letters and a patron of learned men. His house was open to the literary foreigners who visited Paris, especially the

the English, by one of whom, Dr. Hickes, he sent as a present to the university of Oxford the manuscript of the "Canones Ecclesiæ universalis," published by his father, together with other MSS. In return, the university conferred upon him the degree of LL.D. Dr. Hickes has recorded a remarkable conversation with him, in which he predicted the subsequent persecution of the French protestants, of whom he was himself one, and declared his intention of emigrating to England. This resolution he put in practice in 1687; and coming to London was made deputy-keeper of the library at St. James's. He was said to have a more extensive knowledge of books than his father, and he maintained an epistolary correspondence with the most learned men throughout Europe. That he should regret his native country is very natural; but that he repented of the step he had taken seems an unsupported assertion. He died in 1692.

Note (7), Page 4.

Peter Petit, born at Paris in 1617, was a doctor of physic of the Montpellier faculty. He

He was more of a philologist than a practical physician, and wrote several learned works relative to ancient medicine and other subjects of antiquity. Among these is a dissertation on the Nepenthe of Helen mentioned by Homer, and on the Anthropophagi. His Latin poems were published in 1683, introduced by a curious essay on the *furor poeticus*. He died in 1687.

Note (8), Page 4.

John Baptist Santeul, whose Latinized name was *Santolius*, was one of the most famous Latin poets of the French school. He was born at Paris in 1630, studied in the Jesuits' college, and entered among the canons of St. Victor. Of a violent and capricious character, he made himself almost as remarkable for his extravagances as for his poetry. He seemed to have the true *furor poeticus* spoken of in the preceding note; for when he composed, he threw himself into contortions and grimaces like one possessed. His verses bore the stamp of his disposition. They had much fire and energy, but the thoughts were often

often false, and the diction turgid and occasionally impure. He was celebrated for inscriptions, of which many placed upon public edifices at Paris were by his hand. Though by no means correct in his morals, he had fits of ardent devotion, and his hymns are regarded as some of his finest performances. Those that he composed for the breviary of the cathedral of Paris at the request of Pellisson were so much admired, that other churches were desirous of engaging him in the same task, and the Cluniac order recompensed his service by granting him letters of filiation. Bossuet, who took great pains to sanctify the muse of Santeul, exacted from him a promise that he would never again introduce the pagan divinities in his verse. That prelate once severely reproached him with the laxity of his morals, and told him that if he was his superior, he would send him to a little cure to read his breviary. "And I, (replied Santeul,) if I were king of France, would send you to Patmos to write a new Apocalypse." He was only in sub-deacon's orders, but he once undertook to preach in a village when the clergyman could not be met with. After just beginning

his discourse, he found that his subject had entirely escaped him; upon which he addressed his audience with, "I had much more to say to you, but it would be useless to preach any longer, for you would not become better;" and so descended from the pulpit. Many other stories of him are popularly current, which, whether true or not, prove the public opinion of the singularity of his character. La Bruyere has given a portrait of him under the name of Theodas, consisting entirely of contrarieties. That he inspired no personal respect, appears from the circumstance which occasioned his death. Having accompanied his patron the duke of Bourbon to the states of Burgundy at Dijon, some Spanish snuff was thrown into his glass, probably when he was not in a condition to remark it, which he swallowed with his wine; and the consequences proved fatal within a few hours. As he lay in the agonies of death a page announced a message from *His Highness*. "Tu solus Altissimus!" said the dying man, with his eyes raised to heaven. His works have been printed collectively in 4 vols. 12mo. of which the fourth is composed of his Hymns.

NOTE

Note (9), Page 6.

Mary-Magdalen Pioche de la Vergne, countess of Fayette, was the daughter of Aymar de la Vergne, field-marshal, and governor of Havre. She was taught Latin by Menage and father Rapin, and made so much progress in that language, that after receiving lessons for three months, she brought her tutors to agree in the interpretation of a difficult passage on which they had differed. In 1655 she married the count de la Fayette. She passed her life in high reputation, both as a patroness and a cultivator of polite literature, and her house was the rendezvous of the most distinguished wits and scholars of the time. She was on terms of intimacy with the celebrated duke of Rochefoucault, of whom she was used to say that he improved her understanding, and she his heart. Mad. de Sevigné in a letter to her daughter has given the highest commendation to Mad. de la Fayette, representing her as one who was more beloved as she was more known; which character is not inconsistent with that of Beaumelle, who,

probably from slight knowledge, describes her as less agreeable in her manners than in her writings. She made herself advantageously known to the public by her romances of "Zayde," "La Princesse de Cleves," and "La Princesse de Montpensier;" which, says the author of the "Siècle de Louis XIV," were the first in which the manners of good company were painted, and natural adventures were described with grace. She also composed various memoirs relative to the French court. She was possessed of much solid sense and discernment, and some pointed sentences have been repeated from her conversation. She compared tasteless translators to footmen, who in delivering compliments turn them to absurdities. Of all praises she declared herself flattered by none so much as, that her judgement was superior to her fancy, and that she loved *the true* (le vrai) in all things. This illustrious lady died in 1693.

Note (10), Page 7.

Anne de la Vigne was the daughter of an able physician of Vernon-sur-Seine, who settled at Paris and was employed by Louis XIII. She

She was born in 1634, and from early youth displayed singular talents for poetry and literature in general. If her celebrity was inferior to that of Mad. de la Fayette, it does not appear that her genius was so. Pellisson was such an admirer of her verses that he said "she was suckled by the Muses;" and Menage equalled her to the first poets ancient or modern, justifying his praise by the following quotation from her piece on the famous passage of the Rhine:

Le Roi parle. A sa parole,
Plus vîte qu'un trait ne vole,
On voit nager nos guerriers,
Et leur ardeur est si vive,
Que déjà sur l'autre rive
Ils ont cueilli des lauriers.

She joined the study of philosophy to that of polite literature, and was familiar with the system of Descartes, with whose sister she cultivated a friendship. Greatly esteemed by the learned and ingenious of both sexes, she died in her fiftieth year of a calculous complaint brought on by her sedentary and studious habits.

Note (11), Page 7.

Mary Dupré, a native of Paris, received a literary education under her maternal uncle Roland Desmarets, and acquired a familiar acquaintance with the learned languages, and with the principles of eloquence and philosophy. She wrote well in her mother tongue, and composed agreeable verses; and was so much immersed in the philosophy of Descartes, that she obtained the title of *la Cartesienne*. This deep study was probably the cause of that severity of manner for which Huet reproaches her. She was in correspondence with several learned men of her time, one of whom addressed to her a Latin ode on the death of her uncle. Mademoiselle de la Vigne was one of her friends; and some verses to her, under the title of "Réponses d'Iris à Climene," were printed in a collection of poetry.

Note (12), Page 8.

Louis Thomassin, an eminent priest of the Oratory, was born at Aix in 1619, of a family distin-

distinguished both in the church and the law. He entered at the age of fourteen into the congregation of the Oratory, and became a professor of theology at Saumur, where he had the credit of substituting the doctrines of the scriptures and the fathers to the idle subtleties of the schools. In 1654 he was called to the seminary of St. Magloire at Paris, where he continued to teach theology upon the same plan. It was not till 1667 that he first appeared as an author, by publishing, at the instigation of Perefixe archbishop of Paris, Latin "Dissertations on the Councils." They were followed by several other elaborate productions; such as his "Dogmata Theologica," in 3 vols. and his work "De la Discipline Ecclésiastique," in 3 vols. which last is the most esteemed of his writings. It was so much approved by pope Innocent XI, that he expressed a desire to bring the author to Rome; but the king declared he could not part with a person of so much merit. Thomassin, however, showed his gratitude to the pope by translating the work into Latin for the general use of the church. Another of his great works was a "Dogmatic Treatise on the Methods employed in all Periods

riods for preserving the Unity of the Church," 3 vols. 4to. In his "Memoirs on Grace" he attempted to conciliate the Greek fathers with St. Augustine on this difficult topic. Of his writings in oriental and general literature, the opinion given above by Huet seems to be generally received. It is also said that in his theological works he is occasionally mistaken in his citations of Greek writers, for want of consulting the originals. His private character was that of a modest, peaceable and candid man, entirely devoted to study, and so charitable, that he gave away in alms half of the pension settled upon him by the clergy. He died at St. Magloire in his seventy-seventh year of mere decay of age.

Note (13), Page 8.

Jerome Vignier, born at Blois in 1606, was the son of a zealous calvinist minister. He became a convert to the Roman catholic religion, and retired for a time among the Carthusians; but not being able to accommodate himself to the austerities of that order, he entered at the age of twenty-four into the congregation

gregation of the Oratory. He distinguished himself in this society, and was superior of several houses, and finally of that of St. Magloire, where he died in 1661. Besides his publication of the supplement to St. Augustine's works, he wrote a genealogy of the lords of Alsace, and other pieces in divinity and antiquities. He made a remarkable discovery at Metz of a manuscript relative to the affairs of that city, in which there was a detailed account of the famous Joan of Arc. According to this relation, some years after the date of her supposed execution under the duke of Bedford, she married a gentleman of an ancient lineage, the sire d' Hermoise; and in the records of the same family he found the very contract of marriage. It does not appear, however, that historians have paid attention to this contradiction of the received history of that heroine.

Note (14), Page 8.

Charles le Cointe, born at Troyes in 1611, entered young into the congregation of the Oratory, and for several years was a professor in its houses. In 1643 he was taken to Munster

ster by M. Servien, one of the plenipotentiaries, as chaplain and confessor to his wife; and his assistance was found very useful in drawing up the preliminaries of the peace made there. On his return he was recompensed by a royal pension, and thenceforth he devoted himself to the composition of his great work "Annales Ecclesiastici Francorum," in 8 vols. folio, from the year 235 to 835. It is a compilation of vast labour and deep research; and though ungraced with any beauties of style, is much valued by those who are interested in similar enquiries. On several disputed points he was involved in controversies with some of his learned contemporaries, in which he acquitted himself with credit. The private character of this father ingratiated him with several persons of distinction to whom he became known in his places of residence; and he was particularly esteemed by the king. He died at Paris in 1681.

Note (15), Page 10.

Huet acted prudently in declining the splendid offers of a princess who, notwithstanding her

her abdication of the throne, still affected the sovereign, and was fond of thinking herself of consequence whilst she was a mere pensioner upon foreigners. After the eclat of her conversion was over, the court of Rome would find that she was not likely to do much credit to her new religion, and would regard rather as a burden, than an honour, the maintenance of an abdicated queen. Her thoughtless expenses involved her in perpetual difficulties, and incapacitated her from making good those promises of which she was so liberal to the men of learning from the patronising of whom she sought reputation. Her levity, too, rendered the possession of her favour very precarious, and it appears that scarcely any of those who confided in it escaped ultimate disappointment.

Note (16), Page 13.

Hyacinthe de Chalvet, born at Toulouse in 1605, was the son of a president of the parliament of Languedoc, and grandson of the president Matthew de Chalvert, an eminent magistrate, and the translator of Seneca's works into French. Hyacinthe entered young among the

the Dominicans, and became a celebrated preacher, which function he exercised in various parts of France. In 1647 he undertook the arduous task of "directing the consciences" of the count of Remorantin and 4000 men whom he led to the succour of Candia then besieged by the Turks. He took the opportunity of paying a visit to the Holy Land; and on his return was made prisoner by the Mahometans, and passed two years in captivity. After his release he engaged in the printing of his "Theologus Ecclesiastes," or system of theology in sermons, referred to in the text, which he extended to six ample tomes. He was very zealous for the doctrine of St. Thomas (Aquinas), of which he was a deep student. After a long residence at Caen, he removed to Toulouse, where he died in 1683.

Note (17), Page 14.

The House of Rambouillet, of the name of Angennes, was highly distinguished, during a considerable period, among the patrons of polite literature in Paris, and formed a kind of academy

academy within itself, the decisions of which had no small influence upon the temporary reputation of writers. Catharine de Vivonne, here mentioned as its head, was the widow of Charles d' Angennes, marquis of Rambouillet and Pisani, and only daughter of John, marquis of Pisani, French embassador at the court of Rome, and of Julia Savelli, a Roman lady. She was a person equally illustrious for her virtue and her understanding; and she maintained the utmost decorum in the society over which she presided. We are told in the "Menagiana" that Voiture, once giving his hand to Mademoiselle de Rambouillet (afterwards duchess of Montausier), forgot himself so far as to kiss her arm; which liberty the young lady took so ill, that he never had an inclination to repeat it. This house, however, respectable as it was, incurred the disadvantage common to a small literary circle detached from the great body of the literary public. Becoming the protector and eulogist of some subaltern writers, who ingratiated themselves by paying assiduous court, and lavishing the incense of adulation, it supported them in their rivalry of the first-rate geniuses, and thus injured

jured its own character for critical sagacity. It had likewise adopted something of the tone of affected refinement, called by the French *le précieux;* and an admiration of that false wit of which Voiture was a leading example.

Note (18), Page 15.

Charles de Sainte Maure, duke of Montausier, justly celebrated as one of the most virtuous and estimable characters of his time, was born in 1610. He was educated in the protestant religion; and though he afterwards conformed to the established faith, it is probable that his austerity of morals and freedom of reproof were derived from his original connection with a sect of reformers. He displayed a firm attachment to the crown during the civil war of the Fronde, when he was governor of the provinces of Saintonge and Angoumois. Being afterwards made governor of Normandy, in which situation he had met with much opposition, upon hearing that the plague had broken out there, he immediately hastened thither to perform his duty. It was to the honour as well of Louis XIV as of himself that he

he was appointed governor to the dauphin. In this office he was vigilant to prevent all access of flatterers, and those mean characters who are so mischievous in ministering to the passions of a young prince; and he took care to inspire him with the highest sentiments of the duties of his future station. When he resigned his charge, he took leave of the dauphin in these words: "Sir, if you are a man of worth, you will love me; if otherwise, you will hate me, and I shall console myself." In the midst of the court he preserved the character of a philosopher; and was so much distinguished by a kind of severe sincerity, that Moliere's "Misanthrope" was generally considered as sketched from him. When this was suggested to him by those who meant to injure the dramatist, he went to see the play, and on leaving the theatre exclaimed, "Would to God I really resembled the Misanthrope of Moliere!" Though a free censurer where he thought censure deserved, he greatly disliked the profession of a satirist; and it was not without much management that Boileau was able to overcome the aversion he had taken to him. He was a friend and patron of men of letters; and he magna-

magnanimously supported Mademoiselle le Fevre (afterwards the celebrated Mad. Dacier) when labouring under the king's displeasure on account of her being a protestant. This nobleman died, universally respected, at the age of eighty.

Note (19), Page 15.

William Bautru, count de Nogent, born at Paris in 1588, was greatly distinguished in his time as a man of vivacity; and though he published nothing, was one of the first members of the French Academy. He was a kind of wit by profession, and a liberty of speech was allowed him on that account which, while it encouraged his sallies, derogated from his respectability. Of the light in which he was viewed, we may judge from an anecdote related in the "Menagiana." At the king's dinner one day, l'Angeli, the king's fool, said to Bautru, "Let us put on our hats; it is a matter of no consequence what you and I do." Bautru felt the stroke and was much chagrined. Many of the bons mots imputed to him are, however, above the class of witticisms. He said

said very well, on presenting a poet to M. Emery, "Here is a person who will give you immortality, but, in the meantime, you must give him something to live upon." Of a courtier who was fond of telling vulgar stories, he said he was the "Plutarch of footmen." When the abbé de la Riviere, who had been to Rome expecting a cardinalate, returned disappointed, and with a great cold, Bautru observed that "it was no wonder he had caught cold, since he came without a hat." He was a man who loved both reading and good cheer; and when, at the sale of his goods after his death, his chapel appeared in great disorder, his son remarked that his kitchen and library would be found in very good condition. It was his maxim that "we should not abandon ourselves to the stream of pleasure, but only coast along the verge." Bautru died at Paris in 1661. Menage relates, that when he was on his death-bed, and a confessor was called to him, Bautru looked at him, and said, "I do not know you, Father, nor do you know me, and yet I must tell you the most secret actions of my life!"

Note (20), Page 15.

John-Baptist du Hamel, a distinguished philosopher and theologian, was born in 1624 at Vire in Lower Normandy. He studied at Caen and Paris with so much success, that in his eighteenth year he published a valuable mathematical treatise. At the age of twenty he entered the congregation of the Oratory, and taught philosophy and theology in its schools. He quitted that society in 1653, and soon after was made rector of Neuilli near Paris. Ten years afterwards he was promoted to the chancellorship of the cathedral of Bayeux, which was the highest preferment he obtained. Though assiduous in the performance of his clerical duties, he was a diligent cultivator of natural philosophy, which he was one of the first to pursue upon right principles. In 1660 he published two treatises entitled "Astronomia Physica," and "De Meteoris et Fossilibus," composed in the form of dialogues after the manner of Cicero, in which the interlocutors are a votary of the ancients, a zealous Cartesian, and a philosopher indifferent

indifferent to both, characterizing himself. The elegant and pure latinity of this work, with the learning and ingenuity it displayed, gained the author great reputation; which was increased by his subsequent publication, "De Consensu Veteris et Novæ Philosophiæ," esteemed the principal of his philosophical works. The celebrity acquired by these performances caused him, on the establishment of the Royal Academy of Sciences at Paris in 1666, to be nominated its secretary. In 1668 he accompanied M. Colbert de Croissy in his mission as plenipotentiary at Aix-la-Chapelle, where he assisted in drawing up the diplomatic papers in the Latin language. After the conclusion of the treaty he visited England, where he was introduced to the most eminent men of science, and particularly to Boyle, who communicated to him his discoveries in experimental philosophy. He continued after his return to publish various works in different departments of physics, which were all valuable at the time, though modern improvements have consigned them to neglect. The most useful of this class now remaining is his "History of the Royal Academy of Sciences,"

in Latin, which he commenced after he had resigned the secretaryship to Fontenelle in 1697, and which he brought down to the year 1700. Nor was he less industrious in his proper profession. He published in 1691 a course of divinity entitled "Theologia Speculatrix et Practica," chiefly deduced from the doctrines of the Fathers, and free from the idle subtleties of the schools, in which theological science among the catholics had hitherto too much consisted. His "Institutiones Biblicæ, seu Scripturæ Sacræ Prolegomena," manifested his attention to the genuine sources of christian theology, and was introductory to his last and greatest work of this class, an edition of the Vulgate Bible with select notes and illustrations. He died in the following year, 1706, at the age of eighty-two. The character of this excellent person for piety, benevolence, modesty, and every amiable and estimable quality, is scarcely surpassed by any in the records of biography. A single anecdote will suffice to exhibit his goodness of heart. He paid an annual visit to his old parishioners at Neuilli, and the day was celebrated by the people as a public festival. The English reader of his life

life will be strongly reminded of similar excellencies in the admirable rector of Teddington, Stephen Hales.

Note (21), Page 16.

Peter de Fermat, a counsellor in the parliament of Toulouse, born in 1590, was another of those literary characters belonging to the profession of law by which France has been so much honoured. Of a genius capable of every kind of acquisition, he principally cultivated mathematical science, in which he rose to the first rank. He was intimately connected with the most eminent mathematicians of the age, and published a variety of treatises in the most abstruse parts of geometry and algebra, which were published collectively after his death in two vols. folio. He had a long controversy with Descartes relative to the geometrical works of the latter, which terminated in a mutual desire of a personal acquaintance, which was gratified, and it is said that Fermat finally declared himself a Cartesian. His literary occupations did not interfere with his office as a magistrate, which he administered with

with intelligence and integrity, so as to obtain the reputation of one of the ablest jurists of his time. He had an extensive knowledge of languages, and possessed singular sagacity in elucidating obscure and difficult passages in authors. He died in 1664.

Note (22), Page 17.

Francis Tallemant des Reaux, a native of Rochelle, was brought up to the church, and became abbot of Val-Chretien and prior of St. Irenée at Lyons, as well as almoner to the king. He obtained reputation by his French poetry and other writings, and was admitted into the French Academy. His translation of Plutarch's Lives, which was to be his capital work, though often printed in the author's lifetime, has done little honour to his memory, being judged neither to have the elegance of a polished writer, nor the accuracy of a scholar. Boileau calls him "Le sec traducteur du Francois d'Amyot;" insinuating that he made use of the old version of Amyot instead of the original. He also translated from the Italian "Nani's History of Venice," in

in a manner that was very satisfactory to that author. He died in 1693, at the age of seventy-three.

Paul Tallemant, a near relation of the preceding, was also an abbé and a man of letters. He was a member of the French Academy; and having distinguished himself by a panegyrical discourse on Louis XIV, (the standing subject of the time,) was noticed by Colbert, and made secretary to the new Academy of Inscriptions. He had a great share in the composition of the "Medallic History of Louis XIV," and was accounted to have a very happy talent for the legends of medals and inscriptions, in which he copied the simple style of antiquity. He was the author of more academical discourses than any other member, which he rendered impressive by a striking manner of delivery; but it is not upon such performances that a solid reputation can be founded. He also wrote many French poems, translations, &c. but none of particular excellence. He died in 1712, in his seventieth year.

Note

Note (23), Page 18.

Paul Scarron, a writer whose very name inspires ludicrous ideas, was born at Paris in 1611. His father, a counsellor in parliament, obliged him against his inclination to embrace the ecclesiastical profession, and he obtained a canonry of Mans; but nothing could be less edifying than his mode of life. After injuring his constitution by his irregularities in a visit to Italy, and at Paris, an accident in his twenty-seventh year entirely ruined his health, and rendered him for the rest of his life a spectacle of suffering and deformity. Passing the carnival at Mans, he sallied one day into the streets disguised as a savage. A crowd of boys assembling about him, he took refuge from their molestation in a morass, where the cold and moisture penetrated his whole frame in such a manner as to bring on a severe rheumatic attack, which, after a long series of torments, contracted his limbs and entirely disabled him. In a comic description which he has given of his person, he represents his shape as brought into the figure of a Z. This calamity was followed

followed by the loss of his fortune; and he was reduced to the necessity of flattering the great for pensions, and catching at popularity by humorous and eccentric compositions. The burlesque was his proper province, which he sometimes managed in the best manner of which this style is susceptible, but more frequently with a turn to indecency and extravagance. His "Eneid travesty" is his most noted composition of this kind, and its success was so great, that a mere imitation of it set up one of our small wits, Charles Cotton. He was the author of a number of comedies of the farcical kind, in which he was at little expense for invention of plots, which he generally borrowed from the Spanish. They were in general well received, and brought him a welcome resource. He also tried his powers in romance, and his "Roman Comique" became more popular than almost any other work of the kind. With much pleasantry, it possesses a purity of style which has given it the credit of contributing to the perfection of the French language; and it is the only piece of this author's which Boileau could bear to read. It was a singular circumstance

stance in the life of Scarron, that at the age of forty, when his unhappy maladies were all confirmed, and his fortune was by no means brilliant, he persuaded Mademoiselle d'Aubigné, then in the bloom of youth, and attractive both in person and conversation, to marry him. This was, indeed, her only resource for a maintenance out of a cloister; and she made that sacrifice to prudence which was her great rule of conduct when become an object of interest to France and all Europe under the title of Madame de Maintenon. By the modesty and decency of her manners she reformed the grossness of her husband, and their house was the resort of much good company. Want of economy, however, kept him always necessitous, and he used the privilege of a buffoon in asking favours without any scruples of delicacy. But he found, as many English authors have done, the booksellers his best patrons, and used to speak of "his marquisate of Quinet" (the bookseller's name) as his surest possession. He bore his misfortunes with a philosophic patience, and could at all times make jests upon his sufferings. Being much troubled with a hiccup in his last

last illness, he said, if he should recover, he would write a fine satire upon it. When his friends and domestics were standing all in tears round his bed, "My children, (said he,) I shall never make you cry so much as I have made you laugh." He died in 1660 at the age of fifty-one. There is something touching, though comic, in his epitaph written by himself, which terminates with a request to the passenger to make no noise, lest he should waken poor Scarron from the only night's sleep he had ever enjoyed.

Note (24), Page 19.

Magdalen de Scuderi was born at Havre-de-Grace in 1607. She was educated at Paris, and at an early age obtained admission at the House of Rambouillet, where she formed her taste, and was encouraged to enter the literary career as an authoress. She had the disadvantage of a remarkably homely person, but she possessed many qualities of the head and heart which rendered her estimable, and procured her friends of rank and distinction. The walk of composition in which she exercised herself

herself was that of romance, and she became one of the most voluminous and celebrated writers in that class. Her "Clelia" in ten volumes, her "Grand Cyrus" in as many, her "Ibrahim," and other works of the kind, furnished a superfluity of aliment to the readers of romances; and though upon the whole well received, seem to have given the public a surfeit which nearly annihilated the taste for such compositions. Their plan was to take personages from ancient history, and to attribute to them the manners and sentiments of modern refinement, especially with regard to the passion of love. The good taste of Boileau led him to pronounce a censure of these incongruities in the following lines of his "Art Poëtique:"

> Gardez donc de donner, ainsi que dans Clelie,
> L'air ni l'esprit Francois à l'antique Italie;
> Et sous des noms Romains faisant notre portrait,
> Peindre Caton galant, et Brutus dameret.

He has further pursued his ridicule of this kind of fiction in his humorous dialogue of "Les Héros de Roman," in which he introduces the "Carte de Tendre" in Clelie, with its

its three settlements of Tendre sur Estime, Tendre sur Inclination, and Tendre sur Reconnoissance, and its village of Petits-Soins.

The complimentary strain of conversation in these compositions has also attracted a stroke of his satire, where he speaks of

> Deux nobles Campagnards, grands lecteurs des Romans,
> Qui m'ont dit tous Cyrus dans leurs longs compliments.

Indeed, it is said that the provincials, taking the style of these romances for that of the court, made it their model, and faithfully copied the forms of speech which they found used by the great personages in Cyrus and Clelia; which could not fail of producing a very ludicrous effect; and the affected characters called *précieuses* are supposed chiefly to have been created by admiration of these works. Voltaire has given some historical consequence to the romance of "Clelie," by representing it as a curious portraiture of many distinguished characters of that day, with the manners then in vogue; but surely such a picture would have been more valuable without a mask which confounds truth and fiction. It is not denied, however, that there is elegant writing

writing in these works, and much true elevation of sentiment, for Mademoiselle de Scuderi was no ordinary writer. Her "Conversations et Entretiens," in 10 volumes, are by some reckoned her most valuable publication, but the politeness taught in them would at a later period appear tiresome and formal. She carried into life the warmth of attachment which she painted in her fictions, and manifested an unalterable friendship for Pellisson during his confinement in the Bastille. The affectionate connection between these two, both distinguished for ugliness, excited the pleasantry of one who observed "that every creature loved its like;" but their favourable likeness consisted in moral beauty. Mademoiselle de Scuderi did not flatter herself with respect to her features, as appears from her lines on her portrait by Nanteuil:

Nanteuil en faisant mon image
A de son art divin signalé le pouvoir:
Je hais mes traits dans mon miroir;
Je les aime dans son ouvrage.

Her literary reputation was so high that some of the most distinguished geniuses in Europe were

were in correspondence with her; and the academy of Ricovrati at Padua associated her as a member. She was noticed and pensioned by Louis XIV and cardinal Mazarin; and queen Christina of Sweden sought her friendship. She died in 1701, at the uncommon age of ninety-four.

GEORGE DE SEUDERI, her brother, also a copious writer, and a member of the French Academy, exercised himself in dramatic composition, and in various kinds of poetry, even the epic, but with less genius than fecundity. Boileau has ranked his "Alaric, ou Rome Vaincue," with the Pucelle of Chapelain. He was likewise an author in prose, and displayed some critical talent in his observations on the Cid of Corneille, written to gratify cardinal Richelieu, who was meanly jealous of that tragedian: but neither he nor Scuderi could imitate the excellencies of that piece. Scuderi was vain and self-important, yet has scarcely been able to preserve his memory from contempt. He died in 1667.

NOTE

Note (25), Page 19.

The Royal Society of London, originating from a spontaneous association of men of science at Oxford during Cromwell's usurpation, and incorporated by royal charter by Charles II in 1663, had for one of its first secretaries Henry Oldenburg, a German, born in the duchy of Bremen in 1626. He came to England in the reign of Charles I, as consul for his countrymen, which post he occupied under the government of Cromwell. Being at length discharged from it, he accepted of the office of tutor to a young Irish nobleman, whom he accompanied to Oxford, where he entered himself a student of the university. He there became connected with the society above mentioned, and after the Restoration was elected a member of the new Royal Society, and joint secretary with Dr. (afterwards bishop) Wilkins. He was of great service to the Society in its scientific researches, by the correspondence he established with no fewer than seventy persons in different parts of Europe, whereby he became the centre of a very extensive mutual

tual communication of experiments and discoveries among the votaries of science. In conducting this correspondence he followed an excellent rule for preventing a burthensome accumulation of letters; which was, never to read a letter without a pen in his hand to write an answer to it. The publication of the Philosophical Transactions was conducted by him from its first number, in 1664, to the 136th, in 1677. He died in the following year. Oldenburg was a worthy and intelligent man; and in a variety of tracts which he wrote on political and religious subjects, had chiefly in view the reconciling of party differences.

Note (26), Page 20.

The anatomical school of London, in the middle and latter part of the 17th century, seems to have obtained less celebrity in medical history than it deserves. In the preceding half-century, the immortal Harvey had conferred honour on his country by the fundamental discovery of the true circulation of the blood, which he first promulgated in lectures before the London college of physicians. The sub-

sequent troubles in the state caused a suspension of scientific pursuits of every kind; but immediately after the Restoration a great degree of ardour was excited among the English physicians, for anatomical researches; and notwithstanding the disadvantage of very scanty opportunities for human dissection, the want of which was inadequately supplied by animal subjects, a great progress was made in investigating the fabric and use of some of the most important organs. The names of Glisson, Willis, Lower, Highmore, Scarborough, Lister, Wharton, Needham, Mayow, all cotemporaries, are not easily to be paralleled in the most flourishing capitals or seats of learning of that age.

Note (27), Page 26.

Among the follies of the credulous, and the impostures of the crafty, the transmutation of the baser metals into gold has always stood prominent, being fostered by one of the strongest passions of the human breast. With it has frequently, as in the preceding narrative, been joined the still more absurd notion of an universal remedy, inculcated by a similar extravagance

gance of human wishes. It may be hoped that it is scarcely necessary, at this day, to prove by argument the vanity of such expectations. To point out in every instance of pretended success in effecting these objects, how the cheat was performed, would be a difficult task, owing to the want of sufficient accuracy and minuteness in the relations. In the case before us, Huet has probably given the story as he heard it; and it can scarcely be doubted that the first relator was fully convinced of the reality of the performance. With respect to the conversion of lead into gold, it is, however, pretty clear that the juggle consisted in a dexterous use of the iron vessel produced out of the man's satchel, into which a lump of gold had been previously conveyed, hidden by a coating which the melted lead poured in would liquefy. This trick has been detected in other instances. As to the wonderful cures, every medical practitioner must be aware of various sources of fallacy by which an inexperienced observer might readily be imposed upon in such matters.

Note (28), Page 28.

Peter Cally, a native of the diocese of Seez, was appointed about the year 1660 philosophical professor in the college du Bois at Caen. He was a convert to Cartesianism, which he openly taught in his college, and thereby brought upon himself various attacks, levelled not only against his philosophy, but his faith. In 1684 he was presented to the rectory of St. Martin in Caen, and by his preaching and conferences was the means of converting many of the protestants with whom that town abounded. Probably with the view of rendering the mystery of transubstantiation more palatable to them, he adopted the opinion of the celebrated Durandus concerning it, who held that there must be still something of the original nature of the bread in the eucharist, to make a distinction between transubstantiation and creation; and he supported this notion in a work entitled "Durand commenté, ou l'Accord de la Philosophie avec la Théologie, touchant la Transubstantiation." It was, however, condemned as soon as it appeared, by his diocesan, Nesmond bishop

bishop of Bayeux; and the author thought it his duty himself to read the censure from the pulpit, and pronounce a retractation. Cally published a volume of sermons, but they were too scholastic in their form, and too inelegant in their style, to become popular. His edition of Boethius, mentioned in the text, was "in usum Delphini." He died in 1709.

Note (29), Page 28.

John Baptist Colbert, one of the greatest ministers France ever possessed, is too important a character in political history to be discussed in a note of this kind, which will therefore be confined to a few remarks on his encouragement of literature. Colbert does not appear himself to have had much taste or knowledge in letters; but he was enlightened enough to perceive how much works of genius in every class, and the patronage of those who produce them, tend to enhance the glory of a reign, and he inspired the king his master with the same sentiment. Charles Perrault deserves much of the credit of those scientific and literary institutions which added lustre to the reign

reign of Louis XIV and the administration of Colbert. He had a share, at least, in that scheme of pensioning learned foreigners, which procured to Louis such a return of praise and adulation from different parts of Europe. Colbert, however, by his wise economy, provided the funds for this and all the other useful and splendid establishments of the earlier part of Louis's reign, which wars and boundless profusion almost ruined in the latter period. He was said to be of a cold and austere character, and too prone to recollect political enmities: the favours, however, which were distributed to the learned through his mediation, were accompanied with the most polite and delicate compliments; and if the selection of objects was not always the happiest, the management of the whole was much to his honour. This great man died, exhausted by his cares and labours, in 1683, at the age of sixty-four.

Note (30), Page 31.

When Louis XIV is extolled for his munificence to men of letters, it ought not to be forgotten, 1st, That the measure was entirely the

the suggestion of Colbert; 2dly, That the whole sum devoted to the pensioning of the learned both at home and abroad was only 100,000 livres annually, which would have been reckoned a trifle for the *menues plaisirs* of one of his mistresses; and 3dly, That as soon as his prodigalities had brought him into pecuniary difficulties, these pittances were among the first objects of retrenchment: so that, in fact, many persons of distinguished merit languished in indigence during that splendid reign.

Note (31), Page 32.

Esprit Flechier, one of the most eloquent among the French prelates, was born of mean parentage in the county of Avignon in 1632. He entered into the Congregation of the Christian Doctrine, and became professor of rhetoric in the college of that order, at Narbonne. He there distinguished himself by some Latin compositions in prose and verse, and also made trial of his talent for French poetry. The great object of his study, however, was pulpit eloquence, and the particular branch which he cultivated

cultivated was that of funeral orations. For excellency in these compositions he was especially fitted by a pathetic cast of sentiment, and singular harmony of periods, accompanied by serious action and an interesting mode of enunciation. Such were the effects of his oratory, that he was obliged occasionally to make pauses for allowing a vent to those plaudits which are thought not indecorous even in the churches of some foreign countries, accustomed to the animated expression of all emotions. The most admired of Flechier's funeral orations is that on the great Turenne; yet it is obvious that christian oratory must lie under considerable restraints in celebrating a warrior. He was admitted into the French Academy in 1673; and he afterwards appeared before the public in the character of a historian, in his "History of Theodosius the Great," and his "Life of Cardinal Ximenes." Neither of these works, however, can be regarded as a model; the first being composed with the view of presenting to the Dauphin a perfect example of a pious and christian sovereign, and therefore somewhat deviating from historical truth; the second dwelling much more upon the virtues of

of the austere and self-denying prelate, than of the firm and able statesman. It was not till 1685 that he was raised to the episcopal order, the king handsomely converting this delay of promotion into a compliment, by imputing it to his unwillingness to deprive himself of the pleasure of hearing him. From his first see of Lavaur he was soon translated to that of Nismes, then a peculiarly important diocese on account of the number of protestants it contained, whom it was now a great object to convert. Though Flechier's ideas of religious toleration were by no means enlarged, yet his natural benignity and moderation induced him to employ only the most lenient means of conversion; and he is said to have been highly successful, in consequence of the respect and esteem which his conduct inspired. He was likewise vigilant in keeping his own clergy to their duty, and he opposed those popular superstitions which tended to injure the catholic religion in the opinion of rational men. His elevation in the world was unattended with any of the pride and vanity frequently so conspicuous in those who have risen from low beginnings. He was never ashamed of his origin,

origin, yet had spirit enough to repel the insolence of those who reproached him with it; and being once insulted by a court prelate with the expression of his surprise that a person should be taken from a tallow-chandler's shop to the episcopal bench, he observed, that the maker of such a reflection, if he had been born the son of a tallow-chandler, would have remained in his father's trade. This truly worthy bishop, who was an example of all the virtues appertaining to his station, died, lamented by catholics and protestants, in 1710.

Note (32), Page 33.

William Pyron, in Latin, Pyrrho, was born in 1637, in the diocese of Coutances. He studied at Caen, and was afterwards appointed to teach rhetoric in its colleges des Arts and du Bois. In fine, he was made royal professor of Greek in the university of Caen; and took his degrees in law with the future intention of obtaining the chair in that faculty. His career, however, was closed by an untimely death in 1684. Besides his commentary on Claudian, he displayed his scholarship in various pieces of

of Latin verse, and in a translation into Latin of Huet's work on the "Origin of Romance."

Note (33), Page 37.

Francis Charpentier, born at Paris in 1620, was originally destined to the bar, at which, his qualifications of a ready elocution, a strong and manly voice, and a confident manner, would probably have rendered him successful, had he not deserted to the literary profession. He entered the French Academy in 1651, and became one of its most distinguished members, being particularly fond of figuring as its spokesman on all public occasions, and willingly supplying the place of those who through indolence or timidity wished to shun their rotation of duties. He was especially eloquent in panegyric of the king, the great topic of the time; and once, in an harangue on that subject before the Academy, he ventured to make a sudden apostrophe to the picture of his Majesty, hung up in the hall, and to address it as the monarch himself. This sally, though made at a time when scarcely any adulation was thought extravagant, drew upon him some epigrams.

epigrams. As he was well acquainted with the learned languages and with antiquity, he was a useful member of the Academy of Inscriptions and Belles Lettres, instituted for the purpose of perpetuating the great events of the reign of Louis XIV in a series of medals. He was, however, by no means a bigot to ancient learning; as he proved by publishing "A Defence of the Use of the French Language for an Inscription on the Triumphal Arch," and afterwards, by two volumes "On the Excellence of the French Language." These pieces exposed him to the indignation of the severe Boileau, a great partisan of the ancients, who in a short discourse "On the Style of Inscriptions" expressly censures those which Charpentier placed under le Brun's pictures of the victories of Louis XIV at Versailles, as absurdly pompous and turgid. They were accordingly erased, and more simple sentences, written by Boileau and Racine, were inscribed in their stead. The satirist was here in his duty; but there was no necessity for the following bitter lines respecting Charpentier's "Eglogue Roiale" which he inserted in his "Discours au Roi."

L'un en stile pompeux habillant une Eglogue,
De ses rares vertus Te fait un long prologue,

Et

Et mêle, en se vantant soi-même à tout propos,
Les louanges d'un fat à celles d'un héros.

As to the question respecting the preference of the Latin or a vernacular language for recording public events, it is not difficult to adduce plausible arguments on both sides. The energetic conciseness of the Latin tongue, its immutability, and its being intelligible to persons of liberal education in all European countries, speak strongly in its favour. It may be added, that the idea of commemorating events by medals being particularly Roman, the language of Rome seems to have a prescriptive title to be used at least in medallic legends. On the other hand, as Voltaire remarks, it is defeating the end of public inscriptions to write them in a tongue of which the greatest part of the public is ignorant. In the case of the French, there was likewise the secret purpose, in that ambitious reign, of rendering it an universal language in the civilized world; to which design the use of another on such occasions, by the French themselves, was contradictory. Charpentier, who can scarcely be reckoned among the shining ornaments of this period, died

died in 1702, being then dean or senior of the two academies to which he belonged.

Note (34), Page 39.

Adrian Parvilliers, a native of the diocese of Amiens, entered into the society of Jesuits in 1634, and was afterwards sent upon the mission of Syria and Egypt. He resided in those countries for a number of years, and then returned to France, where he was employed by his superiors as a preacher. He died at the college of Hesdin in 1678. The only publication that bears his name is a small work, entitled "Les Stations de Jerusalem," &c. indicating all the traditionary scenes of Christ's Passion; which can give no high idea of his talent for useful observation. In the catalogue of Thevenot's manuscripts, however, there is one entitled "Remarques curieuses faites en Egypte par le Pere de Parvilliers."

Note (35), Page 39.

Charles le Brun, a painter whose taste in composition was particularly suited to the splendid

splendid character of the court of Louis XIV, was born at Paris in 1619. He studied his art first at a school in his native city, and then in Italy, where he was long an associate with Poussin, and qualified himself for the highest department of painting. On his return to France he was patronized by Fouquet and Colbert, and introduced to the king, who appointed him his first painter. His Alexander's Battles, Gallery of Versailles, Penitent Magdalen, and other great works, are well known to connoisseurs, and have given him a high rank in the art. His principal merits are accounted to be grandeur of conception, good ordonnance, elevation and expression: his faults, the flutter and affectation common to his country, and defective colouring. He would have had a formidable rival in le Sueur, an artist of a purer taste, had not death, as he said, "taken that thorn out of his foot." A much inferior rival, Mignard, was at length set up against him; and under the vexations incident to a jealous temper, he ended his days in 1690.

NOTE (36), PAGE 43.

This dedication is a circumstance deserving of remark. It cannot be doubted that, according to Huet's first idea, the Gallican church was the proper dedicatee of such a work; and having gone so far in signifying his intention, the subsequent change must appear to himself and to others very awkward and ungraceful. The reason assigned by Colbert for dedicating to the king is grounded on so mercenary a consideration, that unless it was the mere suggestion of an over-wary minister, the sentiments of the royal breast must be regarded as radically mean, and his encouragement of literature as no better than a paltry purchase of learned adulation. Louis himself, however, was not so extravagantly fond of incense, as he was jealous of any thing like competition; and it was the leading principle of his reign that the king was all, and nothing else any thing. Before him all ranks and distinctions were levelled. He was *le Maitre*, and all the rest were equally his servants. Even such a body as the clergy of France was not to receive a homage to which he might lay claim.

NOTE (37), PAGE 45.

GILLES PERSONNE, SIEUR DE ROBERVAL, was born in 1602, in the diocese of Beauvais. He was brought up to letters, and distinguished himself so much in mathematical studies, that he obtained a chair in the college of Maitre-Gervais at Paris, and afterwards in that of Ramus. At the death of Morin he succeeded him in the royal professorship of mathematics. He published a treatise on mechanics, and an edition of Aristarchus the Samian, and made a set of experiments on vacuum. He was also the inventor of a balance for weighing air. His merits gave him admission into the Academy of Sciences, and procured him the esteem of Gassendi and other eminent men. His disputes with Descartes are represented less to his advantage by others than by Huet; for it is said that he endeavoured to depreciate the real proficiency of that great genius in analytics and geometry, and that he gained little credit in the controversy. Roberval, who was undoubtedly one of the distinguished mathematicians of his time, died in 1675.

Note (38), Page 46.

William de Lamoignon, marquis of Basville, descended from an ancient and honourable family in Nivernois, was brought up to the law, and admitted a counsellor in the parliament of Paris in 1635. In 1658 he was raised to the post of first president of the parliament; Mazarin, then minister, having refused on the part of the king a considerable sum offered by another for the place, with the observation, that it was better worth while for his Majesty to give money for a good president than to receive it. He justified the choice by the abilities and integrity with which he performed the duties of this office, regarding himself as placed there for the public good, and for no private or partial interests. Though firm and somewhat austere in maintaining the rights and privileges of the body over which he presided, he was the mildest of men to the widow and orphan. His steadfastness was put to the proof in the prosecution of the superintendant Fouquet, against whom the king was extremely exasperated, whilst the new minister Colbert

Colbert was eagerly bent on his ruin. Being placed at the head of a commission to try him, he allowed the culprit every assistance from counsel; and when pressed by Colbert to give his opinion in the case, he said, "A judge gives his opinion only once, and that, from the bench." In the course of this long prosecution he found such a disposition in the court to exercise undue rigour, that he withdrew from the commission, saying that "he did not quit the chamber of justice, but the chamber quitted him." He continued to perform his duties as first president with the greatest regularity, occasionally relaxing from his fatigues in the society of men of letters. He died in 1677. His "Arrêtés" on several important matters in French law have been published.

Several succeeding members of the family of Lamoignon were distinguished for their public and private virtues in the posts which they occupied. The last of them, *Lamoignon-Malesherbes*, a victim to the French revolution, was perhaps the purest and most estimable character of that stormy period.

Note (39), Page 47.

Tannegui le Fevre, known to scholars by his latinized name Tanaquil Faber, was born at Caen in 1615. He was brought up to letters under an uncle who was an ecclesiastic, and afterwards studied at la Fleche. His reputation for learning procured him a pension from cardinal Richelieu, which he probably lost at that minister's death; for it seems to have been the want of a livelihood that engaged him to join the protestants, and accept the post of professor of the belles-lettres at their college of Saumur. In that situation, his excellent method of teaching, and the credit he acquired by many learned publications, attracted to him a great number of pupils, and his lectures were attended even by professors and divines. He seems, however, to have been poorly remunerated for his labours; and he became involved in quarrels with his academic brethren and the consistory of the church, whose theological austerity was little suited to a man to whom classical literature was the most interesting object. In a letter

letter to Menage he speaks very slightingly of the *huguenoterie* of Saumur; and alleges as the cause of the enmity of these reverend bodies towards him, that he had somewhere published that the ancients loved black eyes, and that he had excused the irregular passions of Sappho on account of the verses they inspired. Indeed, from this letter it cannot be doubted that forms of religion were matters of great indifference to him, and that little persuasion would have been necessary to induce him to change again, provided he could have improved his situation. It has already been mentioned that he had the generosity of mind to dedicate a work to Pellisson, who was then in prison under a court prosecution. Menage informs us that that liberal patron of letters had for some years conveyed anonymously by his hand a pension of a hundred crowns to le Fevre, and that Menage had kept the secret till the imprisonment of Pellisson, when he acquainted le Fevre with the name of his benefactor; and this dedication was the effusion of his gratitude. Such are among the most pleasing anecdotes of literature! Poor le Fevre was at length obliged to undergo a scholar's greatest

greatest mortification, that of being compelled to sell his library for the support of his family. In 1672 he received an invitation to the university of Heidelberg from the prince Palatine, which he was preparing to accept, when he was carried off by a fever. His publications were editions with annotations of many classical authors, translations from Plato, Plutarch, and others, Lives of the Greek Poets in French, Greek and Latin poems, and Letters. He was father of the celebrated Madame Dacier.

NOTE (40), PAGE 47.

CHARLES DU FRESNE DU CANGE, distinguished for his profound researches in a peculiar walk of literature, was born at Amiens in 1610. He attended the bar some time at Paris, and then returned to Amiens, where he had the place of a treasurer of France. He devoted himself entirely to literary pursuits, and at length fixed his abode in the capital, where he died in 1688. He was of a modest and gentle disposition, and so little desirous of being brought into notice, that when some members of the French Academy waited on him to offer him their

their votes if he chose to become a candidate, he declined the proposed honour. His studies lay chiefly among what may be called the rubbish of literature, the productions of the dark ages; yet when some friends expressed their regret that he should be employed in the dull task of picking out obscure and corrupted words from them, he told them that he did it for his pleasure—so true it is, that whatever occupation a person renders habitual to him, he comes to take an interest in it, and when that point is gained, all pursuits are almost equally agreeable. The work to which this anecdote alludes was his "Glossarium ad Scriptores mediæ et infimæ Latinitatis," in 3 vols. folio, reprinted by the Benedictines in six, and augmented by the abbé Carpentier with four more. It is said, that having sent for some booksellers, he showed them an old trunk in a corner, and told them there was in it what would make a book if they chose to print it. Upon opening it, they were surprised to find nothing but a great number of slips of paper of the size of the finger. He assured them, that was all his manuscript; and upon a more attentive inspection they found that each

slip

slip was a word with its explanation, and that there was nothing to be done further than to arrange them in alphabetical order, to make a dictionary. In this glossary were several words without an explanation, for which he gave the modest reason that he did not know their meaning, and placed them there to excite the attention of others who might be able to discover it. He afterwards published a similar Glossary for the Greek of the middle and lower ages, in 2 vols. folio. Both these are works of great learning and industry, and are extremely valuable to students who consult the authors of those periods. Du Cange had previously made himself advantageously known by his "Histoire de l'Empire de Constantinople sous les Empereurs Francois," folio. His "Historia Byzantina illustrata," and "Illyricum vetus et novum," were other proofs of his antiquarian knowledge; and he also appeared as the editor of some historical and antiquarian works. He left a number of curious manuscripts of the same class, which were deposited in the royal library.

Note (41), Page 47.

John Baptist Tavernier, one of the greatest travellers of his time, was the son of a native of Antwerp who settled in Paris, and carried on a considerable traffic in maps. He was born in 1605, and from an early age conceived a strong passion for travelling, inspired by the sight of the articles in which his father dealt, and the discourses he continually heard respecting foreign countries. He began to indulge this inclination as soon as he approached to manhood; for at the age of twenty-two he had already visited all the principal countries of Europe. He then extended his tours into the East; and during the space of forty years he had made six journeys by different routes into Turkey, Persia, and India, carrying on a commerce in jewels, by which he acquired a large property. Though a protestant, he was ennobled by Louis XIV; and he purchased the barony of Aubonne near the lake of Geneva. He had amassed in his travels a great number of observations of things which he had himself seen, or of which he had been informed;

formed; but being destitute of literary education, he was obliged to seek assistance in preparing his materials for publication. He first applied to Samuel Chappuzeau of Geneva, who lent his pen for the two first vols, 4to. of the "Voyages de Tavernier;" and a third was composed by La Chapelle, secretary to the President Lamoignon. These travels are accounted to contain a great deal of curious and authentic information, mixed with some mistakes, as might be expected in such a mass of matter. Gibbon speaks of him as "that jeweller who saw so much and so well." The misconduct of a nephew, whom he had intrusted in the Levant with a very valuable cargo of jewellery, caused him to sell his barony, and at an advanced age to undertake a seventh journey; in the course of which he died at Moscow in 1689.

Note (42), Page 50.

Louis Barbier, known by the title of the Abbe de la Riviere, is represented by other writers in colours so very different from those employed by Huet, that he can scarcely be

be recognised for the same person. It is said that he was the son of a tailor at Etampes near Paris; that he became a professor of philosophy at the college du Plessis, and then chaplain to the bishop of Cahors. He obtained a recommendation to Gaston duke of Orleans, and so ingratiated himself with that weak prince as to become the confident of all his secrets. These he betrayed to cardinal Mazarin, and was recompensed with various benefices, and finally with the bishopric of Langres, which confers a peerage. To this circumstance Boileau refers in his first Satire, where he says,

> Et que le sort burlesque, en ce siècle de fer,
> D'un pédant, quand il veut, sait faire un duc et pair.

He was also made chancellor and keeper of the seals to the royal orders, and great almoner to the queen. He even had expectations of a cardinalate, but these were frustrated. The wit of this man is said to have been little better than buffoonery, and to have chiefly consisted in the application of the ribaldry of Rabelais. At his death in 1670 he left a prize of 100 crowns for an epitaph, which produced several

several of a satirical kind, and among them the following, by La Monnoye:

Ci git un très-grand personnage,
Qui fut d'un illustre lignage,
Qui posséda mille vertus
Qui ne trompa jamais, qui fut toujours fort sage—
Je n'en dirai pas davantage;
C'est trop mentir pour cens écus.

That such a man should obtain the high encomium in the text, is a proof how much the notice of a person of rank and consequence is apt to dazzle the judgement of one of inferior condition.

Note (43), Page 50.

Frances Bertaut de Motteville, daughter of Peter Bertaut, a gentleman of the king's bed-chamber, was brought up at the court of queen Anne of Austria, with whom her mother was in favour. Cardinal Richelieu, the persecutor of this queen, having disgraced her favourites, Mademoiselle Bertaut with her mother retired into Normandy, where she married Nicholas Langlois, seigneur de Motteville, and first

first president in the chamber of accounts at Rouen. He was far advanced in age, and soon left her a widow; and after the death of Richelieu, the queen, being declared regent, recalled her to court. She had a place in the queen's household, and was much in her confidence; and she likewise was admitted to the familiarity of Henrietta Maria, the dowager queen of England. Her custom of noting down daily all the occurrences to which she was witness, and all that she had learned in conversation, furnished her with a quantity of matter of greater or less importance, which was the foundation of a work printed after her death, entitled "Mémoires pour servir à l'Histoire d'Anne d'Autriche." The style is said to have been retouched by the editor, who has also added passages of general history, which augment rather the bulk than the value of the work. The character given by Voltaire of Mad. de Motteville's Memoirs is, that they contain many little facts related with a great air of sincerity. Several letters of this lady are published in the collection of those of Mademoiselle de Montpensier. She died in 1689, at the age of seventy-four.

JOHN

JOHN BERTAUT, bishop of Seez, her uncle, mentioned in the text as an admired French poet, died in 1611. The following stanzas of his composition were thought so beautiful by the gentlemen of Port Royal, that they inserted them in their commentary on Job:—

Félicité passée
Qui ne peut revenir,
Tourment de ma pensée,
Que n'ai-je en te perdant perdu le souvenir?
Hélas! il ne me reste
De mes contentemens,
Q'un souvenir funeste
Qui me les convertit à toute heure en tourmens.
Le sort plein d'injustice
M'ayant enfin rendu
Ce reste un pur supplice,
Je serois plus heureux si j'avois plus perdu.

NOTE (44), PAGE 53.

Nothing can be more idle than to suppose that the effect of love-stories upon a juvenile mind will be modified by any grave admonitions prefixed by way of caution. "Young girls (observes Voltaire) never read prefaces;" and if they did, the influence of the narrative must

must remain exactly such as the scenes described are naturally calculated to exert. A better apology for these writings is, that some of them, the old romances especially, are so remote from real life, that they may be regarded as mere sports of fancy, affording an innocent, if a frivolous, amusement; and that the modern novel, in which manners and incidents are imitated from reality, may be rendered, as many of them are, lessons of great moral utility. If it be charged upon them, that they give too much importance to the passion of love in the drama of human life, and contribute to extend its sway; it might be replied, that whilst so much scope is given to ambition, avarice, resentment, and other disuniting passions; to encourage those kindly affections by which mankind are held together may be a service of no small importance in the compounded system of sublunary things.

Note (45), Page 55.

Here follow, in the original, twenty-one Sapphic stanzas to the honour of this Virgin, which it would be wonderful if an unlettered choir could

could be taught to repeat with accuracy, though, indeed, they might understand them just as well as the common church service in Latin. The poem, which is an Horatian cento, as far as Horace could furnish expressions for the occasion, begins with recording the discovery of the image by a shepherd digging in a corn-field, under the direction of a lamb, like the ancient Tages turned up by the plough. The whole is so perfectly pagan in its ideas and phraseology, that our prelate must have been capable of making very nice theological distinctions indeed, if he could show any essential difference between the adoration he was promoting to this image of the Virgin, and the worship paid to a Capitolian Jove or an Athenian Pallas.

Note (46), Page 58.

John Doujat, a native of Toulouse, was admitted an advocate in the parliament of that city in 1637, and afterwards in that of Paris. He was a man of considerable learning, and had been a sub-preceptor of the Dauphin, for whose use he composed an Abridgement of Greek,

Greek and Roman history, and published an edition of Livy with notes. He wrote various works in civil and canon law, and on other subjects. He was first king's professor in canon law, and Latin historiographer-royal, and was a member of the French Academy. Doujat died in 1688, at the age of seventy-nine.

Note (47), Page 58.

Peter Hallé, a native of Bayeux, was no relation to the two other Hallés. He was for some years professor of eloquence at Caen, whence he removed to Paris, having been aggregated to the university of that city. He there taught in various branches, and was finally professor of law, in which post he died in 1689, at the age of seventy-eight. He wrote several works on law, and was celebrated for his Latin poems, which were printed together with his discourses.

Note (48), Page 61.

The Dauphin, son of Louis XIV, was born in 1661; so that he was only eight years old

when his father thought of assisting his education by assembling men of learning to talk before him, probably conceiving it a kind of royal road to knowledge. He was by no means a prince of forward parts, but had the coldness, indifference, and sensuality, which characterized most of the Bourbons. His father kept him at a great distance; and the result of the austere discipline to which he was subjected in his education was, according to the duke of St. Simon, that after he had got rid of his masters, he never read any thing except the article of Paris in the Gazette de France, containing the deaths and marriages.

Note (49), Page 64.

James Benignus Bossuet, the celebrated bishop of Meaux, and the Dauphin's principal preceptor, (though Huet does not choose to intimate any difference in rank between him and himself,) was born in 1627 at Dijon, of a family distinguished in the magistracy. He displayed such abilities in the early part of his education under the Jesuits, that those fathers, pursuant to their usual policy, were very

very desirous of enrolling him among their members; but the interference of an uncle rescued him from that mental servitude. He had, however, a decided turn for the theological profession; and at the age of sixteen delivered almost without preparation a sermon upon a given subject before a select assembly at the Hotel de Rambouillet. He went through his course of theology at Paris, and became a doctor of the Sorbonne in 1652. Residing for some time at Metz, where he had a canonry, he began to exercise himself in the conversion of protestants, in which vocation he obtained extraordinary success. He also assiduously cultivated pulpit oratory, especially of the forcible and persuasive kind. His disposition, naturally ardent and impetuous, and a certain sublime austerity, fostered by frequent visits to la Trappe, excellently fitted him for that species of eloquence; and when his fame had drawn him to the metropolis, and he preached before the king and court, Mad. de Sevigné characterized him as one "who waged deadly war with his audience, and all whose sermons were mortal combats." His preaching, seconded by a strict and dignified conduct, procured

for him, from the spontaneous favour of the king, the bishopric of Condom, in 1668. This promotion was followed in 1670 by his appointment to the important office of preceptor to the Dauphin, probably (as Huet, not without manifest chagrin, insinuates,) in consequence of his eminence as a preacher. This was not the best criterion of fitness for the education of a prince; and Bossuet had neither the general knowledge, nor the amenity of talent or disposition, desirable in such a post. He was, however, a man of genius, and the "Discourse on Universal History," which he composed for the use of his royal pupil, has always been accounted a masterly performance. It is a grand sketch of the principal changes of empire down to the time of Charlemagne; faulty, perhaps, in giving a disproportionate share of consideration to the petty state of Judea; but in this part he regarded himself rather as a divine than a historian, and took the occasion of impressing his pupil's mind with the religious duty of kings. If, however, his talents for education be judged of from the result of his cares, and a comparison be drawn between him and the excellent Fenelon in this

this point, it must be confessed that he made nothing of the Dauphin, whilst Fenelon made of the duke of Burgundy (apparently a less docile subject) all that he wished. Bossuet, who had conscientiously resigned the see of Condom, when he undertook this charge, was recompensed at the close of it by that of Meaux. His pulpit compositions were at length chiefly limited to funeral orations, to which he gave an awful and sublime pathos, that has placed them among the great productions of that splendid period of French literature. As a bishop, whilst he was assiduous and affectionate in performing the pastoral duties, he distinguished himself in the more conspicuous characters of the champion of orthodoxy, the asserter of the rights of the Gallican church, and the converter of heretics. In the first capacity, his opposition to the delusive errors of the quietists and their amiable leader or convert Fenelon, was a rigid instance; for he is thought to have pushed his brother prelate with a zeal that had something of the appearance of the harshness of rivalry. His defence of the crown and church of France against the pretensions of the Romish see was much to his

his honour, since it lost him a cardinal's hat, which was offered by the pope as the price of his neutrality. In controversy with the protestants he exercised all his powers of reasoning, and with a success that rendered him one of their most formidable antagonists. He particularly urged with great force the standing arguments of the Romanists, of the antiquity and uniformity of their doctrines (assumed, indeed, rather than historically proved), and of the necessity of such a standard of faith to prevent the variations unavoidable on departure from an infallible church. His "Histoire des Variations des Eglises Protestantes" was written with great art and skill, and produced considerable effect, till it was encountered by the celebrated minister Claude, who was more than his match in sound argumentation. The unyielding spirit of Bossuet was displayed in a correspondence with Leibnitz respecting the means of effecting an union of religions, for he insisted as a preliminary that the protestants should receive all the decrees of the council of Trent; which was requiring that they should become catholics. This great ornament and support of the Gallican church died

in

in 1704, at the age of seventy-seven. Of his numerous writings, his Discourses on History, and some of his Funeral Orations, are still read among the French classics of the age of Louis XIV.

The account given in the text of the election of a preceptor is a curious specimen of court intrigue, and of the mode in which those who were about the person of Louis disposed him to concur in their schemes. As nothing excited his jealousy so much as the appearance of directing his judgement, or dictating to him, it was necessary to practise great art and caution in proposing any thing; and not unfrequently his favourites and ministers found it expedient to seem inclined to a measure the contrary to that which they were desirous of carrying, in the expectation that his fear of being thought to be governed would lead him to adopt the one which they apparently disapproved. Madame de Maintenon, whose mode of management was all of the artful and supple kind, is said often to have employed this manœuvre.

MEMOIRS

OF

PETER DANIEL HUET.

BOOK V.

As soon as I came to court and was made a part of the Dauphin's household, it was my first care to pay due respects to the duke of Orleans, brother to the king, and the other princes of the blood-royal; especially to Louis de Bourbon, prince of Condé, who was truly deserving of the title of hero, not only on account of his preeminent valour, invincible resolution, and signal exploits in war, but of his exalted understanding, and uncommon proficiency in almost all kinds of literature. He was in these respects what no one would have conjectured from the first interview, such a veil did his modesty throw over his endowments. To this was added a boundless desire of acquiring knowledge, which he nourished with the constant perusal of books of every class.

I might

I might here with pleasure relate a circumstance that I regard as honourable to myself—when, some years afterwards, my "Demonstratio Evangelica" was given to the public, he immediately set about reading it with so much avidity, that within seventeen days he had gone through the whole; and not in a cursory or superficial manner, for he had attentively considered, and made himself master of, the entire plan of the work and all its parts, concerning which he put many questions to me, that filled me with admiration of his sagacity and intelligence. (1)

I was much gratified at this time by a present from the illustrious prince cardinal Leopold de Medici, with whom I had hitherto had no acquaintance, consisting of two books; one, describing the funeral solemnities for his brother Ferdinand; the other, containing some observations in natural philosophy by Francis Redi. (2) It gave me particular satisfaction to find that the family which first revived in Europe the extinct love of letters and regard for their votaries, preserved its ancient custom of honouring learned men with tokens of kindness and attention.

About

About the same time there came to me Lantin, a counsellor of the parliament of Dijon, well acquainted with literature, who then was residing at Paris; (3) and as we were discoursing of Saumaise, he told me he had a copy of his treatise "De Homonymis Plantarum," which had not yet been published; and hoped soon to obtain the Life of Saumaise, by La Mare, also a counsellor of Dijon: with respect to this, however, he said that as I had been intimate with Saumaise, I might be able to contribute towards the completion of the work by my remarks, or by the communication of circumstances unknown to La Mare, and not mentioned by others; and that La Mare therefore requested I would permit him to send me his manuscript for my correction or additions. As I willingly consented to this proposal, the intended Life of Saumaise was sent me, which I returned revised and much augmented to La Mare, in whose desk it has remained buried to this day. (4)

At this period, likewise, I was kindly invited to an intercourse of friendship by Hardouin de Perefixe, archbishop of Paris. I gladly met the offer, and immediately waited upon him. I could

I could not, however, long enjoy this advantage; for whilst he was a resident at Paris, I was tossing in the waves of the court, and was generally detained from the city; and he did not survive much longer. He was succeeded in the see by Francis de Harlai, who was translated thither from the archbishopric of Rouen, and with whom I had an acquaintance of long standing, commencing at the time when, in 1656, he had conferred upon me, then a very young man, the ecclesiastical tonsure. (5)

I was earnestly desirous of devoting my studies to the ornament or defence of the christian religion; and although I might effect this in some measure if I were to complete the edition of all the works of Origen, of which I had already not inauspiciously made public the commencement, yet I entirely renounced that design, both because I was frustrated in my expectation of ancient manuscripts, and, to say the truth, because I was deterred by the magnitude of an obscure task, and chose that the humble and almost servile toil of making minute observations and hunting various readings should be undergone by some other than myself; especially as my mind was occupied with the

the plan of a work of more splendour, and, as I conceived, much more useful to the Christian cause. (6) For whilst my attentive and daily meditation was engaged with the various proofs and arguments by which the truth of the christian religion might be established and confirmed, I imagined a new path might be struck out, different from the trodden ones, but certain, plain, and direct, leading to a demonstration of that truth, not less clear and indubitable than the argumentative processes of geometricians, who boast that they do not persuade, but compel conviction. This great and important idea I was especially revolving in my mind when I was associated in the education of the Dauphin; nor could I see how it was possible at the same time to fulfil both duties; for the latter required constant and active exertion; the former, tranquil and uninterrupted meditation. Further, a great number of books was to be procured; the interpreters of the holy scriptures, the fathers of the church, the writers of sacred and profane history, ancient and modern, were to be consulted and compared together. Sufficient room even for putting up so many books was wanting

wanting in the private apartments of the palaces; and still more, time for perusing them, which was all engaged in the prince's studies, and in the duties of a court. These obstacles I hoped to overcome by extreme diligence, and great frugality of time. I therefore made a resolution to suffer no hours to be entirely lost; not even those which are generally considered as vacant, and are thrown away, as in travelling, in going to sleep, in dressing and undressing. I had then some youths who were able to read to me, for no illiterate person was admitted to my service. Very often, after devoting the day to the Dauphin, on the approach of evening, or even after it was dark, I stole to Paris, and there spent great part of the night in my library, searching out and copying passages, and returned at day-break to the prince. This was the labour of ten whole years, whilst in the meantime my mode of life was to be accommodated to the restlessness of a court, with its frequent changes of residence and journeys. The reader who is a lover of letters and attached to study may estimate the facility with which, in the midst of such storms and agitations, such daily and nightly noises, the mind could be

be composed to that serious and accurate meditation which is the fruit of tranquillity. But although these difficulties were greater than could readily be conceived, the business at length, by unceasing efforts, was brought to a conclusion. And as the Dauphin graciously accepted my offering of a work drawn up for his use, and inscribed with his name, so he wished that the king himself should be the witness and approver of my industry. He therefore introduced me to his Majesty, and presented to him my book with his own hand.

I cannot pass over in silence what I then not without astonishment discovered respecting the abilities and learning of Philip de Mornai du Plessis. For after I had undertaken to demonstrate the truth of the christian religion, I resolved to pass over no work on the same topic, whether ancient or modern, without examination. I particularly expected much light and assistance from Philip de Mornai, who had written a work of reputation on this subject. But, good God! how were my hopes deceived! I found vain and futile arguments, ancient testimonies collected at random, and either misunderstood, or unfaithfully quoted,

and

and errors without number; so that I was fully convinced that he came to those studies furnished with the learning of other men, and that he both read and wrote by the help of others; I therefore ceased to wonder at the open and palpable occasions for reprehension and confutation that he had afforded against himself to the cardinal du Perron. (7)

I shall mention another circumstance which occurred to me while occupied upon my work of "Evangelical Demonstration." As I was conversing about it with my friends, and freely stating its design, plan and arguments, the matter occasionally copied by stealth from my mouth was put together and published in the form of a little book, which was a direct abridgement of my performance, made by persons who fraudulently arrogated to themselves the praise of invention.

Not long after, Claude Frassen, a Franciscan, undertook to treat the same argument of the truth of the christian religion. Indeed, it is scarcely credible how many writers were excited by my work, as by a signal, to engage in the defence of our most holy faith. The author above mentioned, however, little understood

derstood the magnitude and weight of the task which he assumed, or considered how meagerly he was furnished with the necessary provision, how slightly exercised in the sacred volumes, and how destitute of skill in the Hebrew language, and knowledge of antiquity. But finding in my work a tolerably ample store of matter of this kind, he regarded it as lawful plunder, and did not spare either opinions, reasonings, arguments, or the identical words, all which without hesitation he gave as his own. He only from his own stock added some contumelious expressions, thinking craftily to conceal his frauds by abusing the work of which he had profited. Having by common report been informed of these circumstances, the archbishop of Paris, Harlai, thought it his duty to summon Frassen, and, after chiding him, to send him to me for the purpose of making his humble excuses, and softening my displeasure; which he performed. Nor did Bossuet bishop of Meaux less resent the indignity offered to a work protected and decorated by his eulogies, and those of the other prelates; for he reproved Frassen in terms of great severity, and sent

him back to the confinement of his cloister. (8)

This man, however, had not engaged in the business spontaneously, but from the instigation of Louis Ferrand, the same who afterwards published a commentary on the Psalms of David. For after I had begun by my writings to defend the truth and sanctity of the christian law, as if I had invaded his province, he lost no opportunity of attacking my name in private or public, and giving indications of his hostility towards me, whilst I suffered him without interruption to enjoy his petulance and malignity. (9)

After my work was made public, Richard Simon, a critic of superior sagacity in judging of books in general, and especially of those relative to ecclesiastical matters, if he had known how to keep within proper limits, came to the bookseller Michalet, and, openly professing his approbation of my "Demonstration," declared his intention of epitomizing it. I was greatly rejoiced that so able an estimator of my thoughts, long conversant in topics of this kind, had undertaken to republish my work in that abbreviated

ated form which I knew to be desired by many, and would take upon himself a task to which I could by no means bring down my mind, as it would be a kind of second parturition of the same birth. But the real purpose of Simon was very different; for he proposed to interpolate, to dissect limb by limb, to new mould and accommodate to his own views, my work, and render it entirely his own. When I understood this to be his design, I requested through Michalet that he would abstain from what was mine, and confine himself to his own. (10)

It will appear extraordinary, that whilst a work devoted to pious purposes was thus attacked by persons of the same country, it was approved and commended by foreigners, and even by those alien from the catholic church; a fact proved by the various editions made of it in different places. And when Samuel Puffendorff, who was then secretary to queen Ulrica Eleonora of Sweden, had received a copy from his brother in Germany, he not only, in a letter of acknowledgement, expressed his approbation of the work in magnificent

terms, but said that it excited in him hopes of a greater advantage, that of putting an end to the dissensions and controversies by which the church was so lamentably agitated, provided the same method were employed which I had used in demonstrating the truth of the christian religion; and he further observed, that the northern nations had abated much of their ancient animosity and obstinacy, and seemed prepared to treat of peace upon equal terms. This letter appeared to be written by Puffendorff not so much to his brother, whose name was superscribed, as to me; he therefore gave it to my great friend the marquis de Feuquieres, embassador to the Swedish court from the most christian king, to be transmitted to me. Feuquieres wrote to me in a similar strain, and also to Bossuet; and warmly exhorted him to urge me to undertake this conciliatory task, and me, not to refuse it; nor should I have shown a repugnance in a matter so important to the interests of religion, had not the discords at home precluded every attempt to reconcile differences abroad. For myself, I would willingly have bestowed not only a part of my time and study,

study, but my whole life, whatever should be its duration, upon so excellent and holy a design. (11)

Whilst I was engaged upon my "Demonstratio Evangelica," another work of time and labour, but of great utility to students, grew upon my hands, the whole praise and benefit of which is due to its projector Montausier (in 1672). For when at an early age he diligently went through a course of the ancient Latin writers, he complained that the pleasure of reading and the power of fixing his attention were chiefly impeded by two kinds of difficulties; of which one arose from the obscurity of the words and diction; the other, from ignorance of antiquity: and as it was not easy for him to carry a load of commentators with him in a campaign, he often in his studies was put to a stand by this double obstacle, the removal of which would render the comprehension of ancient authors easy, and prove a great advantage to learners. He therefore was extremely urgent with me to undertake this business, and to select men of erudition who would engage in the task of illustrating by an interpretation and notes "for the use of his most

most Serene Highness the Dauphin" those writers of antiquity whom Gellius terms Classics; and who were to be invited not as mercenaries, by the stipulation of a sordid and illiberal pay, but by the prospect of honorary rewards, in the allotment of which he was certain that the king would not fall short of his usual munificence; and he promised his own good offices on the occasion. In reply I told him, that although I foresaw infinite trouble and a great loss of time awaiting me in the business, yet that I would never be wanting either to the prince's service, or to the public utility. I therefore summoned all those whom I either knew, or had learned from information, to be thoroughly versed in the study of polite literature, and exercised in the ancient authors, and explained to each the nature of the proposed work; stimulating them to perform those duties to the heir of the kingdom, to which they were already disposed, and earnestly requesting them to engage in the task without delay. On one day in every fortnight, therefore, I went to Paris, where they attended upon me at stated hours, each with the portion of his work that he had finished in the interval, and

and which was submitted to me for my examination and judgement.

That every author was published with indexes, not of the common kind which contain only the more important things and words, but which refer to every word, was my sole suggestion. I had long to my great convenience experienced the utility of such indexes, from the specimens of them given by learned men in their editions of Greek and Latin authors; as by Wolffgang Seber in Homer, by Daniel Pareus in Musæus, by Nicholas Erythræus in Virgil, by Horatio Tuscanella in Catullus, Propertius, and Tibullus, by the same Pareus in Lucretius, by Thomas Treter in Horace, by Joseph Lange in Martial, Juvenal, and Persius, by Pompeio Pasqualini in Ovid's Metamorphosis, and by others in other authors. I had especially found by long use how much advantage the students of the holy scriptures had derived from those indexes which, under the title of concordances, are annexed to the Hebrew, Greek, and Vulgate editions of the sacred books; and for these reasons, if in publishing the Latin writers, at least, the same mode by which books are rendered

dered more applicable to use were more widely extended, I was convinced that it would be a benefit to scholars. A much more important advantage resulting from such indexes was, however, before my mind; that of circumscribing and entrenching the bounds of pure Latinity. For as these are entirely comprised within the works of the classic writers, if to each of them were added its own index, containing all the words of that author, and from those particular indexes a general one were to be formed, this would become a complete store of the whole of Latinity, and so composed, that whatever word should offer, its origin, use, progress, or extinction, would be easily discoverable. But, contrary to my expectation, this plan of indexes, approved and desired by many, was violently opposed by some of the very commentators employed in these editions, either deterred by the magnitude of an unpleasant task, or apprehensive of subjecting the booksellers to an expense the repayment of which would be uncertain or inadequate. I carried my point, however, nor did I cease

Ære ciere viros, Martemque accendere cantu,

until the marriage of the Dauphin was in agitation;

tation; for then this court literature, which had cost more than 200,000 livres, was reduced to silence. Although I used all possible care in selecting none but persons of approved learning for the office of commentators upon ancient authors, yet some, who were either more slightly tinctured with letters than I had imagined, or were impatient of labour, deceived my expectations—for why should I deny it?—so that the collection was by no means equal in merit. Nor is it to be wondered at, that amidst a number of young men, then first making trial of their abilities, some should have crept in of the lower order of scholars, who thought they could teach others what they had not well learned themselves; for self-confidence is the foible of that time of life. (12)

Although in the whole of this concern I had taken upon myself only the part of a director of the work, not of a workman, yet by degrees I lapsed into this character. For when Michael le Faye, who had undertaken the illustration of Manilius, frequently stuck fast in some obscure passages, and was unable readily to extricate himself by the help of Scaliger's notes, he occa-

occasionally had recourse to me, knowing that I had formerly read this poet with attention, and had made many marginal notes in my copy for my own use, in which the doctrines of the author were elucidated, and the innumerable errors of Scaliger were pointed out. This he had often heard from me, whilst I was asserting that in no other work Scaliger had boasted so intolerably and claimed so much applause, calling himself the only adept in ancient astronomy; so that when nearly breathing his last, he was thinking of his Manilian commentary; and yet he was almost unacquainted with the antiquated and obsolete doctrine of the celestial motions, and the prediction of future events from them. After le Faye, then, had found that some light might be thrown upon the dark precepts of Manilius from the observations in the margin of my copy, he earnestly begged that I would put them together, explain and confirm them by arguments, and suffer him to annex them, thus prepared, to his work. This, immersed as I was in other studies, I long pertinaciously refused to do; till at length he procured the inter-

intercession of Montausier, whose authority was so high with me, that I was prevailed upon to comply with his desire.

Among those to whom I gave a part in the illustration of ancient authors, I could not omit Ann le Fevre, then first making her appearance from the tuition of her father Tannegui, and now happily availing herself of the counsels of her husband Andrew Dacier, an excellent scholar, in her literary career. She did not limit her exertions to commentaries upon Florus, Aurelius Victor, and Dictys Cretensis, but undertook a work of a higher order—an edition of Callimachus enlarged with many additions, and accompanied with notes displaying a degree of erudition beyond that of her sex. At the head of her performance she was pleased to place a memorial of her respect for me, in which she displayed in the handsomest terms the reasons that had induced her to inscribe it with my name. (13)

This plan adopted by Montausier for the explanation of the writers of antiquity, reminds me of another truly elegant device of his, breathing all the sweets of lettered politeness, and highly celebrated in the verses of the French

French poets under the name of "Julia's Garland." For being at that time deeply enamoured of Julia d' Angennes de Rambouillet, he paid his court by all the attentions usual to lovers; and at the approach of the first of January, in which it is customary to send and receive new year's gifts, he thought of making a present to the young lady of drawings of all the flowers afforded by that unpropitious season. He employed an artist who at that time was considered as the most excellent for painting flowers in the manner called miniature; and to each flower was subjoined its epigram or inscription, in verse, composed with great elegance and ingenuity, partly by himself, and partly by the most refined poets of the age, Chapelain, de Marets, and several others, his friends, in which all the excellencies of Julia, mental and corporeal, were celebrated. These pieces were written out by a penman, so eminent in his art, that all the relics of his hand now in being are valued at a high price. The collection magnificently bound and enclosed in a case of scented Spanish leather, which was then a great article of learned luxury, was presented to Julia; and from that time Julia's

Garland

Garland was the theme of every polite circle, nor was there a person of cultivated taste of either sex who did not wish to examine all its beauties. I had hitherto never obtained a view of this treasure, and had frequently complained to Montausier that I was almost the only one of his acquaintance who had not been gratified with the sight. Once, when I was making this complaint, Julia-Maria, Montausier's daughter, the wife of Crussol duke of Uzez, by whom I was sitting, whispered in my ear that I should obtain my wish on the next day. She kept her word, and on the morrow took me into her library, which was small, but filled with a select collection of valuable books, elegantly bound and ornamented according to the female taste, which she had procured for her own use. Then, taking down the desired volume, "Here (said she) is Julia's Garland; read and enjoy it till I return; and that no one may interrupt you, suffer me to shut you up under lock and key in this closet, where you shall be my prisoner till sun-set." This captivity continued for four hours, and was sweeter to me than any liberty could be, as I seemed to be left in the company of all the most

most celebrated men of the age for wit and politeness.

Not long after, on the recommendation of Bossuet, Gerald de Cordemoi was placed in the Dauphin's household with the title of reader. He had been a frequenter of the assemblies of Cartesians, and thought himself sufficiently imbued with their doctrines to be able to instruct others in them. He therefore undertook to expound some of the heads of this system, which task he performed as if it had been his office to propagate and defend it; and he published various treatises turgid with this leaven. These brought him to the notice of Bossuet, who himself was a favourer of this philosophy, and held meetings of Cartesians at his house on stated days. After Cordemoi became an assistant in the Dauphin's studies, he engaged in writing the history of Charlemagne, as an illustrious example of kingly virtues to be placed before the eyes of the royal youth; and he continued the history to the subsequent reigns. (14)

By letters from Caen about this time I was informed of the death of James Guerville, my fellow-townsman, play-fellow in childhood, companion

companion and friend; a man distinguished for piety, or rather for sanctity; who, though born of a noble and opulent family, and destined by his relations to the first honours in his native place, chose to be "the meanest in the house of the Lord," and preferred the humility of Christ to the vain splendours of the world. He undertook the spiritual direction, first of a small parish in the country, and then of one in Caen, and spent his whole life in the care of the flock committed to him, and the liberal relief of the poor.

I also received intelligence of the decease of Andrew Graindorge, with whom I was connected by the ties of a long friendship, and whose memory I wished to transmit to posterity by prefixing it to my book "De Interpretatione." He had scarcely reached the borders of old age, and was in possession of a state of health which promised long life, when he was attacked by a new kind of disease. He was heard speaking loud in his sleep, and holding a long soliloquy. His servants, roused by the noise, brought a light and asked him if he wanted any thing. With his eyes open, and smiling, yet not awake, he made various enquiries

quiries of them, and replied properly to their questions. A latent internal fever was then discovered, which gradually augmenting disclosed itself externally, and brought him to his end. (15)

When his Highness the Dauphin was one day confined to his bed by a slight illness, and we who stood round were endeavouring to entertain him by pleasant conversation, mention was by chance made of the person who boasted that he had written Homer's Iliad in characters so minute that the whole could be enclosed in a walnut-shell. This appearing incredible to many of the company, I contended not only that it might be done, but that I could do it. As they expressed their astonishment at this assertion, that I might not be suspected of idle boasting, I immediately put it to the proof. I therefore took the fourth part of a common leaf of paper, and on its narrower side wrote a single line in so small a character that it contained twenty verses of the Iliad: of such lines each page of the paper could easily admit 120, therefore the page would contain 2400 Homeric verses: and as the leaf so divided would give eight pages, it would afford room for above 19,000

19,000 verses, whereas the whole number in the Iliad does not exceed 17,100. Thus by my single line I demonstrated my proposition.

For a long time past the name of John George Grævius* had been celebrated in literature, as well for his exquisite learning, as for his editions of the works of many ancient authors, those, especially, which belong to the class of polite letters. I was therefore greatly delighted, and considered it as a high honour, when he addressed me in a very courteous and learned letter, and kindly invited me to a friendly correspondence. I gratefully accepted this agreeable offer, and lost no occasion of testifying my sense of the favour, until his death, which happened a few years after. Nor did I then suffer my remembrance of this excellent person to fade from my mind, where it will remain fixed as long as I shall survive.

Whilst I was intent upon my studies, and was seriously engaged in my "Demonstratio Evangelica," the perpetual perusal of the sacred volumes, and assiduous meditation on holy things, rekindled in my breast with new warmth the devout ardour of my youth, and

* See Note 26, b. iii.

my longings after the ecclesiastical profession. I was at length, therefore, compelled to obey the benignant and unceasing call of God to his peculiar service; not yet, however, so as to desire initiation into holy orders, for which I could not regard myself as mature; but only so as to testify my purpose by exterior tokens. But the manner of conducting the business and changing my dress appeared to require no slight deliberation. For Bossuet, to whose counsel I applied as one intimately acquainted with every thing relating to the church, strongly advised me to withdraw some days from the court and the public view, as if to the performance of certain pious exercises, whilst in the meantime he, Montausier, and others of my friends, would make known that I intended to take orders, and had retired for that purpose, shortly to appear again in another habit. On the contrary I was of opinion that I should not suddenly change my habit, but by degrees, daily shortening my hair, and bringing the rest of my dress to a more sober form. This was at length approved by Bossuet; and the matter was so dexterously managed, that although I had hitherto appeared

peared in a garb suited to a court life, and rather in the military mode, the alteration was scarcely perceived. (16)

I was endeavouring to fashion not only my bodily exterior, but my mind and manners, to the rules of the church, when I was seized with a very troublesome disease, arising from an ulcer in the rectum, causing severe pain. As for the cure of this complaint a chirurgical operation is usually employed, of the most painful kind, I preferred putting myself into the hands of an obscure surgeon of mean rank, who professed to cure affections of this nature solely by the injection of a certain balsam. The cure was indeed protracted to a long period, and my pains were occasionally renewed when it was necessary to probe the ulcer. Four months were passed in this state of suffering; but at length, by the blessing of God, the disorder gave way, and I was restored to my former health. This health, however, was not so firm and entire but that, from costiveness brought on by my sedentary way of life, I was sometimes affected with cholic and feverishness. As a remedy for these complaints, I was directed by the first physician to the Dauphin to take daily

before my food a little Cassia fistularis. By exactly following this prescription I was restored to such a happy temperature of body, and consequent perfect state of health, that for many years I do not remember to have had a single day's confinement from indisposition. I however felt some attacks of the gout, and not unfrequently acute pains in the intestines. At a subsequent period, I was seized with so violent an attack of sudden illness that within a few days I was given up by my physicians, so that my recovery was almost a miracle.

I provided myself with another auxiliary for the preservation of my health. I had naturally a weak stomach, the languor of which was increased by the frequent use of broths and other liquids directed by physicians for the diet of the sick. At length the fibres of my stomach were so relaxed that I was scarcely able to digest my food; and as I also often laboured under a defluxion on the eyes, I was used to complain that I united in myself the disorders of Virgil and Horace. I then recollect to have read in the Voyage to Tonquin by Alexander Rhodius of the society of Jesus, that

that the leaves of the Chinese herb Tea are of great efficacy in promoting the action of a weak stomach. The name and use of this plant then first began to be known in France, where the merchants imported it in small quantity, and sold it at an extravagant price. Neither was I well acquainted with the mode of preparing it; I however resolved to make such trial of it as I could, for the benefit of my stomach. The experiment succeeded so much beyond my hopes, that I seemed to have acquired a new stomach, strong and active, and no longer subject to indigestion. On this account tea rose so high in my esteem, that I scarcely suffered a day to pass without drinking it. From this practice I derived the further advantage, that its salutary leaves with their benign vapours as it were swept the brain; thus meriting the title of brushes of the understanding. Hence I was induced to give a public testimony of my gratitude to the plant in the following lines:

I, puer, i, Theam confestim in pocula misce &c. (17)

The French Academy was now high in reputation, which it had enjoyed from the time that

that the king permitted himself to be entitled its *Protector*, succeeding in this character Peter Seguier, chancellor of France, to whom it was left by the illustrious cardinal Armand de Richelieu, founder and patron of the Academy. No one was admitted a member of it, whose election the king did not approve; it was therefore filled with persons of dignified rank, and men celebrated for genius and erudition, many of whom were my old friends. By them I was obligingly invited to become an associate, on the ground that a community of literary exercises was peculiarly suitable to those who were connected by prior intimacy. I did not absolutely refuse, as, indeed, I was sensible that it was a subject of praise to be enumerated among those who were accounted most praise-worthy. But I was then entirely occupied with my "Demonstratio Evangelica;" and it was not consistent with such a course of serious study, to allow my mind to be distracted by other concerns; to spend my time in complimentary visits, to frequent the academical meetings, and, as occasion required, to make public harangues; by all which I foresaw that my plan of life would be greatly discomposed.

composed. But these excuses, however just and appropriate, were not listened to by my friends, who formed a kind of conspiracy to drag me, notwithstanding my repugnance, into the academy. And as by the laws of the institution, no one was to be admitted a member who was not attested to the Academy itself, by at least one sufficient and credible witness, to be a petitioner for that honour, these conspirators did not hesitate to make such an asseveration with regard to me, well assured that my respect for them would not permit me to contradict them. The heads of this faction were Bossuet, Pellisson, Courcillon marquis of Dangeau, Flechier, Mezerai, and some others, whom Montausier with all his influence confirmed in their purpose. The result was, that unwillingly and reluctantly I was introduced into this assembly, in 1674. (18) I then found, as I had foreseen, that what at another time I should have regarded as an honour and decoration, would now prove a great burden. For, being admitted into this body, I was joined as an associate to many excellent persons; among whom were Valentine Conrart*, then secretary to the

* Note 3, b. iv.

king,

king, and likewise to the Academy, and who was considered as a good speaker and writer of French, both in prose and verse, and was also a man of highly polished manners, though entirely unlearned: Francis Mezerai, a distinguished writer of French history: (19) Peter Corneille, the first dramatic poet of his age; (20) and John Racine, who followed his footsteps: (21) Roger Bussi de Rabutin, famous for that lively and elegant, but too satirical, amatory history, by which he incurred the displeasure of the king, and was punished with an imprisonment of some months; but who did not obtain equal applause by some other writings, and still less by his own Memoirs, of which the sole object seems to have been to sound his own praises, and to appear of great importance, whilst, in reality, he both missed the glory he sought, and impaired the reputation he had before acquired: (22) Isaac Benserade, who might justly be called an inexhaustible spring of amenity, wit, and vivacity, and who gave infinite delight to all his hearers: (23) Charles Perrault * and Philip Quinault, (24) both eminent poets; and Gallois, who was the first

* Note 1, b. iv.

among

among us to compose Journals of the Learned in a correct and polite style. (25) Many others might be added, whom I have already commemorated; as John des Marets*, celebrated for his epic poem, and his ingenious smaller pieces of verse; Paul Pellisson†, master of requests; Seraphin Regnier, well versed not only in Latin, but in Spanish and Italian literature, and a member of the Florentine academy della Crusca; (26) and finally, Esprit Flechier, afterwards bishop of Nismes‡, a person of great powers of language; who, being director of the Academy on the day of my inauguration, after I had made the customary speech amidst a full assembly of auditors, returned a most eloquent reply, in which he was very liberal of his praise. On the same day des Marets publicly recited a poem, dignified and elegant in its diction, but unhappy in its argument, since its purpose was to depreciate Homer and Virgil; by which policy this person, who abounded in self-admiration, hoped that though he dared not openly to claim a superiority over them, their

* Note 1, b. iv. † Note 2, b. iv. ‡ Note 32, b. iv.

depression

depression might set him above them. Instigated by this audacity, Perrault, proceeding to still greater lengths of intemperance, ventured, to the perpetual disgrace of his name, to assert in writing, that this age of ours, in whatever art or science it had engaged, had surpassed the excellence of antiquity, and had transferred to itself all the glory due to genius. This tasteless impertinence I exposed in such a manner, when asked by himself my opinion on the subject, that he appeared to have returned to a better judgement: for he neither made any reply to a moderately long dissertation which I wrote to him on this topic, nor did he persist by new publications to propagate his folly; and he so carefully concealed and suppressed my writing, that it did not appear till it was accidentally found among his papers after his decease. But on these points I have touched above.

Before I take leave of our academies, I have a few things to relate concerning Peter Corneille. He had obtained a high degree of celebrity by his merits, and was clearly at the head of the drama, when, forgetting his dignity,

nity, he descended to slight compositions, totally unworthy of his genius. For if any poem appeared which had been successful in the schools, he engaged in translating it, though the author might have been scarcely worthy of becoming *his* translator. Further, when he was preparing an edition of his poems, and revised them for that purpose, thinking to improve them, he often made alterations for the worse, contrary to the remonstrances of his brother Thomas, an able judge of the art. What was also extraordinary in such a man was his false estimate of poems and poets. I sometimes shuddered when he candidly confessed to me, though not without a kind of ingenuous shame, that he preferred Lucan to Virgil: in fact, having entirely fashioned himself to popular applause, he sought after those grand, magnificent, and pointed sentences which are adapted to excite vulgar admiration; neglecting those poetical excellencies which consist in ingenious and judicious invention, in the happy constitution of the whole work, in the equal division and connexion of parts, and in a dignity of style diffused through every part, yet accommodated to the matter of each.

To these circumstances Corneille paid little regard, and, indeed, he had no clear notions about them; but being delighted with his own qualities, he undervalued the rest. So true it is, as I have elsewhere ventured to assert in contradiction to the common opinion, that more excellent poets can be found, rare as they are, than equitable and acute estimators of poetry. I certainly, however, think Corneille worthy of praise for having shown a satiety of that popular applause which was his object in his theatrical works, and was bestowed upon him by general consent, and applying his poetical powers to better purposes in the celebration of the divine perfections.

About this period I received a visit of respect from Edward Bernard, an Englishman, whom few in this age equalled in erudition, and in modesty scarcely any. (27) I however except Thomas Gale, another Englishman, whom, for the endowments both of learning and modesty, I prefer not only to Bernard, but to all the men whom I have ever known. Though personally a stranger to him, he challenged my affection by every office of kindness and urbanity; and such were the benefits he conferred

conferred upon me, that I should be basely ungrateful were I to suffer any length of time to obliterate him from my memory. (28)

The same year was fertile to me in friends. John la Fontaine, the very pleasing and humorous writer of tales, somewhat, indeed, too licentious, when he had been informed that I wished to see Tuscanella's Italian version of Quintilian's Institutes, not only liberally brought it to me as a present, but adorned his gift with an elegant poem addressed to me, in which he satirized the insanity of those who place in competition, and even prefer, our own age to antiquity. In this la Fontaine gave a proof of his own candour; for while he ranked among the most delightful writers of his nation, he chose rather to plead against himself, than to defraud the ancients of their merited honours. (29)

This year also procured, or rather confirmed to me, the friendship of two illustrious dukes and peers of France, Francis de la Rochefoucault, and Francis de Beauvillier de Saint Aignan. The former of these acquired a great name by his Memoirs of French affairs after the decease of Louis XIII, written with great acuteness

acuteness of judgement, and in a very elegant style, characteristic of the author's nobility. But I have little praise to bestow upon those sentences which he published under the title of "Maxims," and which are derived, not from man's natural disposition and untainted manners, but from the depravation of nature and the corruption of the human soul; so that what he called by the general term of Maxims, as if they were equally applicable to the whole race of men, may more properly be said to be true of the vicious alone. As I saw the duke abounding in leisure, and much delighted with learned conversation, I was very desirous that he should become a member of the French Academy; and I communicated my wish to Mad. Lavergne Fayette, to whom he paid every kind of attention, and whom he made the arbiter of all his concerns; and it was at her house that I often enjoyed his company. She said, that she approved the design, but that there was an obstacle to its meeting with the same approbation from Rochefoucault, namely, the law imposed on the academics, that on the day of their inauguration they should make a harangue to the members, and

and to the assembly of learned men to whom the doors were then opened; for that he had such weak spirits, and was so little fitted for, or accustomed to, public speaking, that if he saw only six or seven persons assembled to hear him, he would be in danger of fainting. (30) Saint Aignan, whom I have before mentioned as having requested me to procure him a seat in the society instituted at my house in Caen, and who had long before been enrolled among the academicians of Paris, had given frequent specimens of his abilities both in prose and verse; and once, on being informed that the day consecrated to the immaculate conception of the blessed Virgin was annually celebrated at the theatre of the university of Caen by poets invited from all parts, and encouraged by prizes, he chose to try his powers in this field of exercise, and bore away the palm in lyric poetry with the great applause of all ranks. This nobleman omitted no occasion of testifying his good will towards me. (31)

At this time I was much in the company of Nicholas Melchisedec Thevenot, and received great pleasure from those collections of ancient tracts relative to geography which, in imitation of

of John Baptist Ramusio, he had procured from all quarters. They, however, would have been more useful to literature had they been published not promiscuously and by starts, but digested into regular order. As some of these tracts appeared translated into French from exotic languages, especially the Arabic, Thevenot, being the editor, was regarded as the translator also, and as being skilful in those tongues, and in this view he is inserted by Paul Colomiés in his "Gallia Orientalis;" yet in reality he was very superficially acquainted with them, and the translations were made for him by persons better versed in the eastern languages. After he had been appointed keeper of the royal library, he had a design of publishing collectively all the ancient authors who have written upon military affairs, which had also been the intention of Casaubon when in the same office; and for that purpose he desired me to lend him a copy of the Tactics of Asclepiodotus which I had formerly transcribed from the queen of Sweden's library; and also of another Greek manuscript on the same subject, supposed to be the work of Africanus (for the title was obliterated by age), which James le Paulmier

Paulmier had formerly communicated to me. But the sudden death of Thevenot put an end to this project; and my commentary of Africanus was lost in the dispersion of his library. (32)

Oriental literature was then also happily cultivated by Bartholomew d'Herbelot, from whose conversation, when I could enjoy it, I always returned better informed; for he rarely went abroad, and was very frugal of his time, as indeed I was not very lavish of mine. He comprised all the fruit of his labours in that copious store of learning which he published under the title of "Bibliotheque Orientale;" a title it well deserved; for the matter scattered throughout that infinite number of volumes with which the East is filled, is all clearly and accurately digested into this work. (33)

I had also a friend in one who had a claim to the friendship of learned men—Vion d'Herouval; a person himself lightly tinctured with letters, but singularly disposed to the service of literature. From the old and dusty records of the Chamber of Accounts, which by his office he was led frequently and diligently to peruse, he was accustomed liberally to supply to those

who desired them, documents illustrative of the history of ancient times. (34)

Nor ought I here to pass over Adrian Auzout, a man of various and extensive literature, well skilled in the liberal arts, and especially in mathematics. Not many specimens of his learning are before the public; but those which he gave are proofs of his accuracy, diligence, and singular acuteness. Such is that short dissertation in which he undertook to define the orbit, and predict the path, of the comet which appeared in 1664. And because I had attempted something of the like kind at Caen, by marking with a thread upon my celestial globe the stations which the comet was to keep, which I showed to my friends, and which were conformable to the event, it was my first care on returning to Paris to visit Auzout, for the purpose of comparing my observations with his, of which I had received information, and they were found perfectly to correspond. (35)

I had formerly seen at Caen and become acquainted with Job Ludolf, the father of Ethiopic literature, when he was a guest with Bochart, and taught him the elements of that language. This acquaintance, which the lapse

of

of time had obliterated, was renewed by himself, when, many years after, he visited Paris, having at this time rendered himself distinguished by the composition of several works, and the reputation of uncommon learning. I received with pleasure the visit he paid me in consequence of our former connexion. (36)

It was now thought to be the proper time for initiating the Dauphin in mathematical studies, especially in those branches which relate to the science of fortification. This office was given to Francis Blondel, the royal professor of mathematics, a man of various learning, and well versed in polite literature, as his publications testify. He displayed manifest tokens of ill-will towards me, after I had appeared, in my "Demonstratio Evangelica," to speak somewhat disparagingly of the dignity and excellence of geometry. But it was easier for him to treat my opinion with external marks of contempt, than to refute it by solid arguments. (37)

In the year 1677 I received the melancholy intelligence of the death of my former preceptor Antony Hallé, with which I was the more affected from learning that when just expiring

he remembered me, and sent me a last farewell in most affectionate terms. I have mentioned this already, and it is gratifying to me here to repeat it. A few months before, he had sent me a copy of his "Miscellanies," inscribed to the Dauphin, with a request that I would present it in his name, and with due recommendation, to his Highness. I was then detained at Paris by a severe illness which did not suffer me to go abroad, or in any other way to perform Hallé's injunction than by writing; I therefore sent the present to the Dauphin, together with a letter, containing a just eulogy of the author's learning and worth; and I was honoured with a very polite answer from the prince *.

Being now in my forty-sixth year, I thought it was time to be obedient to the divine call, and not only to wear the dress and external marks of the church, as I had done for some years, but to submit my neck to the yoke, and bind myself to her sacred orders. And as, in

* Huet has here given a transcript of the letter and answer, which, as apparently intended only to show how elegantly he could write Latin, and how civil the Dauphin was to him, are omitted.

the

the transaction of affairs, especially those of greater moment, and relative to the regulation of life, I always thought it right to deliberate long, but to be speedy in executing what had been resolved upon, I determined, after a consultation of so many years, to put in practice the result without delay. I had long before received the clerical tonsure from Francis de Harlai archbishop of Rouen, and some time after, had been initiated into the lesser orders by Francis Nesmond, bishop of Bayeux, to whose diocese Caen belongs. I therefore obtained an indulgence from the pope, allowing me to be promoted to holy orders without the observance of those intervals and stated times which the church has enjoined. In consequence, after the proper pious exercises, the business was completed in three successive days by the administration of Claude Auvri, bishop of Coutances. I then employed a whole month in learning the sacred rites; and when I thought myself sufficiently versed in them from practice, I first officiated at the tomb of St. Genevieve (for which the Parisians have a singular veneration) in a subterraneous crypt; hoping that, through the patronage of this holy virgin,

my

my newly conferred priesthood would conduce to the glory of God and my own salvation. For I had long been excited by a pious ardour to the worship of this saint; nor from this time did I omit any year to perform my adorations at her shrine on her anniversary, whilst the state of my health permitted; but this being debilitated, first by a severe disease, and then by the infirmity of old age, I have latterly intermitted the practice. But that the Almighty has suffered me to survive to the present day; that I still live, after recovery from that dreadful disorder under the attacks of which a few years ago I lay almost at the last gasp; I entirely ascribe to the protection and guardianship of my excellent patroness, which I humbly implored in my greatest danger, and obtained by no merit of my own. (38)

About this time, a Jew of the name of Saluces, not unskilled in the numismatic science, brought me some ancient gold and silver coins of the best kind. He sold them at the highest price he could obtain, and not without reason, as this traffic was his sole means of subsistence. As in his countenance, eyes, and discourse, he gave indications of singular candour of disposition,

sition, I thought him not far from the kingdom of God, and confidently hoped that the darkness of Judaism would be dispelled, and he would open his eyes to the light. Nor was this expectation frustrated; for though at first reluctant, and resisting my admonitions and arguments, he became at length more docile, and submitted to the yoke of Christ. He therefore received baptism at my hands, the duke of Montausier being his sponsor, who gave him his own name. (39)

All Europe being in these later times involved in a destructive war, I addressed a supplicatory poem to the holy virgin Genevieve, beseeching her to implore of the Deity the restoration of peace, and a speedy succour to the distressed state of the christian world. It will not, I think, be impertinent to place this prayer before the eyes of the pious reader.

Prodeas summo, Genovefa, cælo &c.

Aulnai, a considerable town, is situated twelve miles to the south of Caen. Adjacent to it is an abbey of the Cistertian order, which has been governed by two abbots illustrious for their abilities, writings, and piety; John Bertaut,

taut, and John Peter Camus, the latter, bishop of Bellei, the former, of Seez. Being then (1678) vacant by the death of Charles Furnes, the king was graciously pleased to place me at its head. It was not, however, in my power till long afterwards to take possession of it, when the Dauphin's studies were concluded, and his marriage was in agitation. Having at that period passed ten whole years at court, and permission being granted me of revisiting my native province, I first went to Caen, and then to Aulnai. With the rural charms of this place I was at the first view so much captivated, that I recollected to have seen nothing more pleasant and refreshing; such is the variety of hills, valleys, groves, meadows, fields, fountains, rivulets, gardens, and tall and verdant trees, either in scattered groups, or planted in long rows. Add to this, the salubrity of the air, and the sweet tranquillity of the spot; so that if God had granted me the power of choosing a retreat to my own fancy, I should not have formed it after a different model. It was not, therefore, according to poetic licence, but to the real truth of representation, that I celebrated this Tempe in the following strains:

Tibi

Tibi grates, zephyris hospita tellus &c.

The novelty of this measure, (40) neglected, or perhaps shunned from its difficulty, by modern poets, and of which Horace affords only a single example, excited many to imitate the piece, almost all of whom repented of a task unhappily executed. But a counsellor of Dijon, Lantin *, who was a great master of music, taken with its suavity, adapted notes to it of so pleasing a melody, that they set off my verses to great advantage, and even made me satisfied with my performance. I shall venture to subjoin another piece, in which, under the form of an address to Nicholas Heinsius, the undegenerate son of Daniel Heinsius, a celebrated poet, I have painted the beauties of this district, and described the charms of the Oudon, a very pure and cold stream that waters it:

Ergo ne æternis agitemur, Heinsi &c.

By these verses I endeavoured to make a return to Heinsius for the present of Virgil, carefully edited by himself with new revisions, and elegantly printed, accompanied by a very

* Note 3, b. v.

polite

polite letter. As I had thus the prospect of acquiring the friendship of so excellent a person, I chose not to be wanting to myself, or to seem to decline, when offered, a benefit which I ought spontaneously to have sought for. (41)

After I had once tasted the delights of Aulnai, as the approach of winter drove me from it, I returned thither with the greatest satisfaction every year at the first flight of the swallow and song of the nightingale, and passed the whole summers there in charming retirement, occupied day and night in meditating on abstruse points, for the study of which I had never before found so quiet and agreeable a residence. Hence proceeded my "Questiones Alnetanæ," in which I undertook the discussion of the very difficult topic concerning the agreement of Reason and Faith; or, what ought to be the province of reason in adopting faith; and how far the empire of faith over reason ought to extend. I there shewed by the strongest evidence, that nothing so adverse to common feeling, either in belief or practice, is proposed to us by our holy religion, something similar to which in doctrine and precept, or

even

even more contrary to the apprehension and manners of mankind, the best regulated nations have not either believed or admitted among their customs; and that there is therefore no cause why they should be rejected by the impious. (42) Hence also proceeded the "Censura Philosophiæ Cartesianæ;" in which the vanity of the Cartesian system is demonstrated by arguments so certain, that when the late champion of the sect, Peter Silvain Regis, attempted to refute it, he could no otherwise maintain his ground than by giving a false interpretation of those words of mine which were to be cited; so that, while pretending to give a reply to my argumentation, he fraudulently and idly answered himself. (43)

Each of these treatises, that in which I endeavoured to conciliate reason and faith, and that in which I oppugned the Cartesian philosophy, were parts of a greater work which I had planned in my mind, and of which it will not be foreign to the purpose of this book here to give a sketch. From my school reading, so ardent a love and esteem of ancient philosophy had pervaded my inmost feelings, that from that period classical literature seemed to me

me the handmaid of this science. By this passion I was led to obtain a knowledge of the sects of those ancient high-priests of philosophy which are treated of by Diogenes Laertius; and though his work is cursorily written, without that accuracy which the dignity and importance of the subject demanded, yet I made use of it as a kind of store-house whence valuable articles might be taken for occasional purposes. To it was added the commentary of Menage, of which, being desirous of my revision and examination, he sent me by post the sheets as they came from the press; and the careful perusal of these, compared with the observations of others, gave me an intimate acquaintance with the history of philosophy. From this period I undertook no journey, and set apart no leisure time for study, without Laertius for my companion, and philosophy for one of the objects of my contemplation. And as this science is boundless, wandering into immensity beyond the limits of time and creation, whilst the human mind, cooped within narrow bounds, depressed to earth, and involved in thick darkness, attempts by the aid of its reason to break forth into the light, and to seize

seize upon the arduous summits of truth, I proposed to enquire how high it could raise itself by its own powers, and what aids were to be sought for it from faith. These exalted studies long, much, and not unpleasantly, exercised my mind; and the accumulated product of my labours was swelling to a great bulk, when I thought it would be more useful, and better accommodated to common understandings, if it were divided into parts, and brought under certain heads. Hence arose my "Alnetanæ Questiones," and my "Examination of the Cartesian Philosophy." These, however, would have been more profitable, had not the age declined in love of solid literature, and been disposed to give more credit to the prejudices of the ignorant, than to the suggestions of pure truth.

Aulnai was also the parent of my treatise "On the Situation of the terrestrial Paradise," the discovery of which I have declared to be due neither to myself nor to Bochart, but to writers of greater antiquity. Hence also issued my work "On the Navigations of Solomon," a question tortured by infinite disputes of commentators. My "Notes on the Anthology

of

of Greek Epigrams" came from Aulnai, not designedly, but by chance, that is, at the request of George Grævius, who was preparing an edition of the Anthology, when he understood from the letters of Emeric Bigot that I had written many notes worthy of observation in the margin of my copy. Hence, likewise, proceeded the "Antiquities of Caen," the investigation of which, attempted by many with little success, and then deserted, gave me various occupation, and abstracting me from my accustomed and more agreeable studies, plunged me into the midst of barbarism and mouldy records.

I was led fortuitously to the writing of this book. John Blois de Quesnay, whom I have formerly mentioned, had seen in the "Capitularies of Charles the Bald," and in the "Life of Aldric Bishop of Mans," edited by Baluze, that among the *pagi* of Lower Normandy, in the county of Bayeux, was reckoned Ottinga Saxonia, between the *pagi* Bagasin and Oxmise. From the situation of the place he conjectured that Caen was designated under this name, and he disclosed his opinion to Segrais, who took it not as a conjecture and suspicion,

suspicion, as Blois had offered it, but as an undoubted certainty, and he wrote me word that the true origin of our native place was at length discovered. This, however, I could not credit; and weighing the matter more attentively, I found that by the word *pagus* was here by no means understood a town, but a tract of country, or small district. Hence arose between Blois and me a disquisition concerning the origin or antiquities of Caen, to the examination of which, knowing him to be diligent and sagacious, I strongly exhorted him. He pleaded in excuse his advanced age, for he was in his eighty-fourth year. I, on the other hand, set before him the example of Cato, who at that very age composed his work on Roman antiquities. Blois, however, did not yield to my arguments: he only promised, if I would undertake the task, that whatever he could contribute by his authority, assistance, or advice, towards completing or embellishing the work, he would sedulously perform: and this, in effect, he did; for, as if he had been enjoined the task, he inspected places, ruins, and registers, consulted aged persons about the memorials of ancient times, and gave me accurate

accurate accounts of the whole. Nor was Nicholas Monstier, the mayor of Caen, wanting in the offices of old friendship; for he sent to me at Aulnai two bulky and plainly written volumes of town occurrences, not, indeed, very ancient, but in which every transaction was recorded, that, after the destruction made by fire and the English, could be recovered by the diligence of good citizens. Thither was also sent to me a book of acts of the university of Caen for two hundred years back, collected and digested by Peter le Monnier de l'Enauderie, a person who has deserved well of this seminary. Many of my fellow-citizens also forwarded my enquiries by supplying me with old deeds and charters, and public records, in running through which I was for a long time as much fatigued as if I had been grinding at a mill.

From the same source of Aulnai sprang various poems, not so much the effusions of a mind labouring with poetic inspiration, as called forth by the smiling scenes of nature around me. Hence, among the discomforts of calamitous old-age I regard it as not the least, that it has made me tardy and unapt to undergo the

the inconveniences of the journey thither; so that I cannot without pain call to mind those former delights, and reflect that I must henceforth renounce them.

Whilst I was intent upon these objects of pursuit at Aulnai, I from time to time made excursions to studies of a different kind, for which, the open and unobstructed face of the heavens, and the expanded bosom of bounteous nature, afforded ample materials. Thus, when any eclipses of the sun or the moon occurred, I attentively observed them with the astronomical instruments formerly constructed by Gilles Macé for this purpose. By their means I found the elevation of the pole at Aulnai to be 48° 58′ 20″; that at Caen having been determined by the observations of Macé to be 49° 10′ 30″. I procured one of the newly invented instruments by which the weight of the air is ascertained by a column of quicksilver, and which may properly be called an air-balance; and another to ascertain the heat of the air; the latter termed a thermometer, the former, a barometer. I also proposed to myself to investigate, if possible, the quantity of moisture in the atmosphere, so that the

whole of its temperature might be accurately known. Of the religious in the house of Aulnai some were attached to mechanics, and they planned with me various contrivances for making exact and commodious hygrometers. These it is unnecessary here to describe. Two instruments for other purposes, invented by myself, appear, however, worthy of commemoration, on account both of their novelty and their utility. One of them, of a very simple construction, and easy application, enables any person, even a boy, to draw a sun-dial upon any area, however unequal and rugged, without difficulty. The other was of the following kind:—as the place in which we were was very open, and exposed to every wind, and we were often enquiring of one another whether the force of the wind were greater or less than on yesterday or the preceding day, it appeared to me worthy of consideration whether by any means its various motions could be reduced to measure and calculation. After turning the matter long in my mind, I thought I had found a method of answering this problem. Some time before, there had settled at Paris an Englishman named Hubin, a man of in-

genuity

genuity, and a skilful and industrious workman in mechanics. I went to him, and as soon as I mentioned my idea of weighing and measuring the wind, he thought it a matter of jest, and supposed I was ridiculing him. I then produced the figure of a machine by which the force of the wind might easily be weighed as in a balance, and which might be termed an anemometer. On an attentive survey he approved of the design, and promised to set to work upon it; and the machine which he had begun would have been completed, had not he been prevented by death.

About this time an unexpected controversy arose between me and Peter Poussines, a Jesuit and great benefactor to literature. I had learned that he had mentioned with some censure my name, which otherwise he professed to revere, when discussing the question of the origin of Herod the Great, the Ascalonite, in some of his writings. When I afterwards amicably complained of this attack to the eminent counsellor of Toulouse, Fermat, our common friend, Poussines apologized for what he had done in a letter to me, so strongly expressive of good-will, that this slight altercation

was in fact a renewal of affection. And because the explanation of his argument is contained in my letters, which are before the public, it is unnecessary here to add more. (44)

But before I relinquish the history of my writings, the order of my narative requires that I should speak of some others on which also I bestowed a good deal of labour. I had long ago made a commencement of a work upon a subject new to myself, though relating to a common topic,—the commerce and navigation of the ancients; and at leisure hours I had collected many facts worthy of remark, hitherto unnoticed. It was indeed, as yet, a rude and unformed mass, and written in the vernacular tongue, but by means of attention and arrangement, might rise to a work neither useless nor contemptible, provided a vacation were granted me from severer studies; and this, through the divine favour, I afterwards obtained.

When I first turned my mind to this speculation, I had already projected something greater, to which I might especially refer all my studies and meditations; namely, the interpretation and elucidation of the holy scriptures.

tures. For, from my early youth, I had entertained so great a reverence for this book, on account of its divinity, and esteem, on account of its dignity and merit, that although my juvenile mind wantoned in the pursuit of mathematical science and polite literature, yet it willingly recurred to the sacred volumes, as if it were a stranger elsewhere, and at home here. I had not then, however, any knowledge of the Hebrew language, and my perusal was limited to the Vulgate translation. But after I had passed these barriers, and had tasted of the primary fountains, I was sensible of a different relish in the divine draughts, and appeared to behold the celestial mysteries without a veil: and from that familiarity with these books which by constant reading I attained, I discovered that although they had not been possessed of that divinity which we surely believe them to contain, and almost discern by our feelings, yet solely on account of their antiquity, and the vast abundance of grand, singular, and wonderful facts to be derived from this immense store, and hence only, they were most worthy to engage my closest attention and assiduous meditation.

I shall

I shall now return to the order of time. Charles de la Rue, of the society of Jesus, with whom I had a friendship of long standing, was then preaching the gospel at Alençon. (45) He wrote me word at Aulnai that a controversy had arisen between him and Benoit, a Calvinist minister, respecting a passage in Nehemiah. (ch. viii. v. 8.) which he had publicly asserted to have been adulterated and perverted from its proper meaning in the Geneva translation of the Bible. Benoit, a man not void of learning and acuteness, had thought it his duty to clear his associates from the charge of falsification, and had therefore written a long epistle to de la Rue, which he refuted in a solid reply; and he sent me both the letters, requesting me to read them with attention, and give him my opinion on the dispute itself, and the argumentation employed in it. I complied with his desire, and weighed the question in an exact dissertation, which has been made public. (46)

Not long after, in 1684, I received a letter at Aulnai from Francis Mascaregne, count Coculin, a Portuguese nobleman of the first rank, which was delivered at Lisbon to the marquis

marquis of Torci, and by him transmitted to John-Baptist du Hamel, who sent it to me. In this letter the count signified that he had composed a panegyrical poem in Latin on Louis le Grand king of France, in which something was inserted to my honour; that, in order that I might not be ignorant of the circumstance, he had directed the poem to be sent to me; and that he was very desirous we might enter into a connexion of friendship. He added, what I rather choose to relate in his words than in my own; "A native of Cadiz formerly, incited by the fame of Livy, is said to have gone to Rome for the purpose of visiting him. I have, however, thought proper to send before me this pledge of my regard for you, meaning shortly to follow it, should you judge me worthy of your affection." His inclination, however, did not take effect, nor do I believe that this count ever came to France.

This year was fatal to John Eudes, a priest, brother of Francis Mezerai, who had passed his eightieth year. By his singular virtue and ardent piety he had long before engaged my love and admiration. It would be a needless work

work here to recite the praises of a man whose infinite labours in promoting the worship of God and the salvation of souls, and eminently pious and useful writings, rendered him dear to God and venerable to the church. The sanctity of this person caused me, when he was living, to pay him the most respectful attention; and whether I enjoyed his conversation in private, or heard him from the pulpit, I felt the flame of piety kindling in my breast, and rousing me from my languor. I recollect that once, during those days which the church has set apart for the commemoration of Christ's passion, I was so much animated by his exhortations, as to break out into the following strain:

Quis opacam novus horror tenet æthram, &c.

When the assembly of the clergy was, according to custom, convoked at St. Germain's in the year 1695, having now been called to the holy order of episcopacy, I was delegated thither by the province of Rouen, together with Mathurin Savary, bishop of Seez. The president of this convocation was Francis de Harlai, archbishop of Paris, who, three months after its

its dissolution, was carried off by a sudden death.

After I had been liberated from the fetters of the court, and could pursue my studies with more freedom, I turned my attention to the revival of my Hebrew learning, which I had long intermitted, with the addition of the Syriac and Arabic, on which tongues I had when young bestowed some labour without the help of a master; and aware that languages can be acquired only by daily and constant use, from 1681 to 1712, a space of thirty-one years, I suffered no day to pass in which I did not devote two or three hours to oriental literature, not permitting myself to be interrupted by journeys, business, or even indisposition. And as I understood the Hebrew to be the fountain of the languages abovementioned, and of some others disseminated through the East, and that nothing so much conduced to the comprehension of the sacred books, the knowledge of which was my great object, as exquisite skill in that tongue, which is only to be obtained by the assiduous study of those books themselves, I resolved to bestow unremitting and faithful attention upon that point; and, as I have

have already mentioned, my industry in the performance was such, that to the present period I have read through the whole of the Hebrew scriptures four-and-twenty times.

Whilst I was intent upon these studies, I experienced the kindness of the excellent John Pearson, whom his learning and virtues raised to the see of Chester. Through his attention, the various readings in the ancient manuscripts of Stockholm and Venice, containing some of the writings of Origen, were transcribed and sent to me by the care of Thomas Belk, himself a man of great erudition. I hoped, also, by their favour, that from the copy of the Anthology of Vettius Valens the astronomer of Antioch, which had belonged to John Selden, the deficiencies in the copy which, as formerly mentioned, I had transcribed in Denmark, might be supplied; but neither could my book be safely sent to England, nor could it be asked that they would trust their's to the hazards of the sea and the roads: moreover, there was no one on whom I could or would impose the task of comparing the two copies; so that my hope was frustrated. (47)

Francis Combefis, of the Dominican order, afforded

afforded me the same assistance in my present lucubrations, that he had done long before in my edition of Origen. He was well acquainted with Greek literature and ecclesiastical antiquity; and was celebrated for his editions of several of the fathers, with translations of them, which were indeed faithful, but in a style so confused and rugged, that on reading them I was frequently obliged to recur for the sense to the Greek original, and make the author interpret his interpreter. He made enquiry into the places where manuscripts of Origen's works lay concealed, pointed them out to me, and gave me useful information and advice. When I had proposed to myself, from those collections which are termed Catenæ (Chains), and consist of extracts from the works of the fathers arranged connectively, to select all those taken from Origen, and had proceeded some length in this task, I found in them such a confusion of things, words, and names of authors, and the whole conducted with so little fidelity, that I was led to throw aside the Catenæ, and abandon the undertaking; but Combefis was not deterred by the difficulty, and completed the design. Hence

arose

arose a vast volume of Origenian extracts, which I keep in my possession, as an undoubted monument both of his industry, and his friendship for me. (48)

I must not suffer modesty to prevent me from mentioning a service which at this time I performed to the college of Jesuits at Caen, in the bosom of which I had been educated. Though it was frequented by youths of distinguished rank, and flourished under the excellent instructions of men of learning, the house was circumscribed within such narrow bounds, that there was scarcely a proper space for a garden. It had, moreover, lately been adorned with a splendid church, but placed so incommodiously, that by its various appendages it destroyed the whole use and pleasure of the garden. I therefore reminded the fathers, who were inattentive to their own convenience, that just beneath their walls there was a spacious rampart belonging to the public, of no use whatever, and only employed as a walk by the idle populace; and that if this were taken into their enclosure, it would be a great addition to their own recreation, and a great ornament to their house. They objected their own unwillingness

lingness to make such a request, and the difficulty of obtaining it. After chiding them for their bashfulness, I took the whole business upon myself; and all the influence I possessed, which was not a little, with the community of the city, and the governor of it and the citadel, I exerted in favour of the scheme. I at length succeeded in procuring this great accession, by which the seat of my early education was augmented more than half, and a charming prospect was afforded to the open fields and subjacent meadows, with the channel of the Orme flowing through them; so that nothing could surpass the pleasantness of the gardens. Thus I considered myself as having conferred no trifling school-boy gift upon my old masters. (49)

Four years had passed from the publication of my "Demonstratio Evangelica," when Nicholas Boileau Despréaux published a second edition of his translation of Longinus "On the Sublime." This writer had composed Satires, which, indeed, abounded in wit, and captivated the ear by their happy versification, but were highly abusive, replete with the venom of malignity, and were levelled against the name and

and reputation of many worthy and eminent persons. By these arts he had acquired great fame with the public, itself malignant, and delighting in detraction. In that chapter of my work in which, for the purpose of proving the antiquity of the Mosaic books, I had given a series of authors who, from the time of Moses to that of Christ, had celebrated him in their works, I had cited Longinus as one of the number; adding, however, this remark, that the passage quoted by him from Moses bore no mark of sublimity; that the thing, indeed, expressed in these words, was sublime, but the narration was simple and devoid of all ornament; and that I therefore thought it probable that Longinus had taken it not from the original of Moses himself, but from its version in some later writers. Despréaux, thinking that by this observation the dignity and reputation of his Longinus was impaired, in the new edition of his Satires revenged, according to his manner, by a stroke of contumely, the supposed injury I had offered to that author. When I was informed of this circumstance by Montausier, who was a great enemy to the malevolence of this satirist, I

wrote

wrote a letter to him, in which I maintained my opinion concerning the passage of Longinus, and repressed Despréaux' insolence. This, however, I did not intend to publish, but meant to keep within the walls of my library, when, twenty-three years afterwards, I found that it had escaped through some chink, and, by I know not whose contrivance, certainly not by mine, had got into the hands of John le Clerc, a man highly celebrated for erudition, at Amsterdam. The critical perspicacity in which he excels induced him to adhere to my opinion, and he inserted my letter in his "Bibliotheque Choisié," confirmed by new arguments of great acuteness and solidity. The prince of vituperative poets, Despréaux, indignant that any one should presume to differ from him, the arbiter of literary glory and ignominy, left to his friends the office of pouring out upon Le Clerc all the gall which he had collected and prepared before his death; which this insolent faction performed with so much goodwill, that, heaping abuse upon abuse, they seemed to think Despréaux guilty of too much moderation. Whatever, therefore, they considered him to have abated of his native petulance

lance and ill language, they added from their own fund; and in the late edition of his works, besprinkled me, then struggling under a severe disease, and almost expiring, with the venom of their malignity. (50)

About the commencement of this quarrel I had just returned to Paris after a half-year's residence at Aulnai, whilst the court was at Fontainebleau. Thence I received a letter from Montausier (1685), in which he informed me that I was designed by his most gracious Majesty for the see of Soissons. Conscious of my own inability to bear a burden which might be formidable even to angelic shoulders, I considered myself as the more bound to gratitude towards the king, who had conferred a favour upon me which I had never expected; and I interpreted the circumstance as proceeding from the will and suggestion of the Deity, who directs the course of human affairs, and especially of his church, according to his pleasure. Laying aside, therefore, all other business, and suspending my most beloved studies, I applied all my thoughts to the pious and faithful fulfilment of those duties which were assigned to me by Providence. Early in the next spring, therefore,

therefore, I went to Soissons, in order more closely to inspect the diocese, and thoroughly examine the place which was to be the theatre of my labours, and that I might know my flock, and be known by them, as became a good shepherd. At this time momentous disputes existed between the courts of Rome and France, the causes of which it is unnecessary here to relate. (51) The consequence was, that almost all intercourse of business between the two was broken off; and seven years elapsed after I was nominated bishop of Soissons, in which every product and grant of papal letters was withheld, and with the empty title of episcopacy I was without all right of exercising its functions; whilst, in the meantime, there existed great disturbance in ecclesiastical affairs, the flocks of the faithful being in different parts neglected and deserted, and the succession of pastors interrupted. Although this was a great grief to me, and to the whole Gallican church, yet I derived from it this advantage, that the protraction of time rendered more tolerable to me the heavy expenses that this new accession of dignity demanded. For I then became sensible that I had fallen into

great pecuniary difficulties, and that I must incur endless expense if I were to administer the office imposed upon me without meanness or discredit. First of all it was necessary to obtain an apostolic diploma, which was to be purchased at a great price from the bankers of the court of Rome; of whom, the person to whom I had committed the management of my affairs dealt with me faithlessly, and with the greatest rapacity and dishonesty. Through his unprincipled fraud it happened, that some persons highly recommended to him, who were but lately nominated by the king to bishoprics, received their Roman diplomas before me, who had enjoyed the same title for some years; and by the final ceremonies of consecration obtained a right of precedence over me. To this capital injury he added another, not dissimilar; for when I had thought it my duty to offer to the pope a copy of my "Demonstratio Evangelica," and, having taken care to provide one magnificently bound and ornamented, had left the whole management of the presentation to him, he converted the book to his own use, and defrauded me of the expected acknowledgement and approbation of the pontiff.

There

There came to me during this interval a young man named Anselm Baudot, of the religious order styled Penitents, who was not deficient in learning, and was especially attached to Greek literature. After he had passed through his philosophical course, he prepared himself, according to custom, to hold public disputations; and disdaining to confine himself on this occasion to the Latin tongue, he wished also to employ the Greek. And as in those literary contests an arbiter is usually appointed, he was desirous of having one who was not ignorant of the Greek language, and was likewise decorated with the episcopal dignity, and therefore fixed upon me. The business was conducted with great apparatus, concourse, and applause. (52) His success raised sanguine hopes of him among his friends, when he undertook a voyage to Italy, which proved fatal first to his liberty, and then to his life; for, being captured by pirates and carried to Tunis, he was thrown into prison, where he died of the plague.

Four of the seven years had now elapsed since I had begun to be called bishop of Soissons, according to the custom prevailing among

us of taking the title of the destined see without waiting for consecration, when the illustrious abbot Fabio Brulart de Sillery, promoted to the bishopric of Avranches, frequently sounded me by means of friends on a project of petitioning from the king the faculty of exchanging our sees; alleging as a reason, the vicinity of Avranches to my native place, Caen, and of Soissons to his of Sillery. In order more effectually to persuade me, he came to Aulnai, and by various arguments, and the intercession of friends, especially of Segrais, who on many accounts was much attached to his family, and whom he sent for on purpose, and also of Charles de la Rue the Jesuit, who was then rusticating with me, he at length overcame my resistance, and I gave my consent. (53) Brulart took upon himself the care of obtaining the royal rescripts; and the business being concluded according to his wishes, I immediately went to Avranches, where, on examining the state of things, I found much labour and trouble awaiting me. I was therefore obliged to make frequent journeys thither during three years, until, upon the accommodation of the differences between Rome and France, having received

received the papal diploma, in 1692 I was consecrated bishop of Avranches. For three years Brulart stood to the compact made between us; but he then began to seek remote causes why he should no longer submit to the conditions which he had voluntarily imposed upon himself. Our difference was about to undergo the decision of the supreme tribunal, when the illustrious prelates of Rheims, Meaux, and Troyes, brought it to a friendly termination. This province I administered nearly ten years, and I had nothing more at heart than to restore the relaxed discipline of a diocese which had for so long a time been without a bishop. Wherefore, having maturely weighed the regulations of the ancient prelates, which are commonly termed Synodal Statutes, and having collected others from various sources, I drew up and duely promulgated a new set. And as in process of time my flock became better known to me at the diocesan assemblies which were annually convoked, I curbed rising disorders by new injunctions. But I found at length, by my own experience, that he undertakes a task of infinite labour, and almost beyond the power of man to sustain, who attempts

to

to administer the episcopal office according to its real importance, to watch over the salvation of souls, to destroy the germinations of vice, to promote the growth of virtue, to defend the purity of piety and religion, and to form himself to those morals which may present a rule of life to his whole flock.

Having turned my view on all sides for the purpose of inspecting the affairs of the church of Avranches, I discovered that Charles Marquetel de St. Evremond belonged to my flock. He had long been an exile in England, whither he had retired on account of the displeasure of the court, which he had brought upon himself, with the fear of something worse, by indulging to excess a spirit of ridicule. Well remembering that it is the office of a good shepherd to track the footsteps of a wandering sheep, and bring him back to the fold, I wrote to Henry Justell, our common friend, and requested him that he would call upon St. Evremond in my name, and awaken in him the desire of revisiting his country; adding, that perhaps, by the intervention and solicitation of my friends, I might obtain for him the liberty of returning to his family. But he had struck such deep root

root in England that he appeared almost to have forgotten France; and besides, pleading the infirmity of age, he said that he chose to die and be buried there. (54)

It was my determination to devote the remainder of my life to the episcopal functions, had not the inclemency of the climate, and the hardness of the water flowing through hollow and flinty rocks, which brought upon me severe pains in the bowels, at length driven me from the spot. The effects of the water were so noxious, that for the two last years I was obliged to abstain from a single draught of it. My gracious king, on being informed of the circumstance, not only granted me permission (in 1699) to abdicate my bishopric, but in his bounty conferred upon me the abbacy of Fontenai, that I might not undergo the humiliation of being reduced to a narrow income. (55) I then appeared to myself restored to my own country, for Fontenai, situated on the river Orne, is only two miles from Caen; and there I hoped to have found a harbour for my old age; remembering that I had frequented the place with great delight in my youth, upon the invitation of the worthy abbot William Boivin.

Boivin. I therefore set about repairing and beautifying the abbatial mansion, providing it with suitable furniture, and putting the gardens in order, on which objects I spared neither expense nor pains. But I found too late that a place cursorily viewed acquires a very different aspect when it becomes a place of abode. My old friends and kinsmen, too, the inhabitants of the surrounding lands, from whose neighbourhood I expected the comforts of society, proved my greatest adversaries. Such is the perversity of mankind, that the person whom they most love, or affect to love, when absent, is the object of their open enmity when present. To my vexations were added numberless lawsuits brought upon me on all sides, especially those arising from the demands upon me for dilapidation on account of the house I left at Avranches, or from those which I myself made on account of that to which I succeeded. In this matter I experienced some unkindness (why should I conceal it?) from Francis de la Chaise, of the society of Jesus, the king's confessor. (56) For when, in consequence of our ancient friendship, and his authority over me, he was nominated the arbitrator

arbitrator in these disputes, he treated me with a rigour that rendered him the instrument of the greatest injuries I sustained in my affairs. My successor in the see was also very hard to be dealt with, for he seemed to consider himself rather as my heir than my successor, with so much avidity and pertinacity did he lay claim to my goods. Brulart joined in the persecution by attempting, if possible, to rescind our former agreements; but both of them were foiled in their projects. These, however, were trifles in comparison with the obstinate contests which I had to maintain for ten entire years with the renters of the produce of my farms; nor could I extricate myself from their chicane without the aid of several decrees of parliament and my own resolute exertions. Still I was not at the end of my troubles; for the very person whom I had employed to defend me against these attacks, and to whom I had committed the care of my whole property, who was joined to me by consanguinity, and the kindnesses of many years, and who lay under the highest obligations to me, entered into such secret machinations for my ruin, that had not his frauds been timely detected and exposed before

before equitable judges, who obviated their effects, I should have been stript of every thing.

I gladly here insert the name of Judith-Barbara Tiliac, a matron worthy of the highest commendation, both for the suavity of her disposition and correctness of her manners, and much more for her knowledge of sacred antiquity and the Hebrew tongue, which, however, her singular modesty prevented her from disclosing. Although I had been familiar with her from our earliest years, neighbourhood having been the first bond of our acquaintance; yet she concealed her studies from me with so much care, that I suspected nothing in her beyond the usual attainments of her sex. Nor did she make me the confident of her secret, till, becoming a refugee to Holland on account of religion, she betrayed herself on consulting me by letter relative to several obscure passages in the sacred books. But the remembrance of so much worth, and such a sincere friendship, is still vivid in my mind, and will continue to be so as long as life remains.

When I first settled at Fontenai, John Mabillon, a Benedictine monk, came thither, not

so

so much for the purpose of visiting me, as of examining the registers and old charters of this abbey, in the course of collecting materials for the History of the Benedictine Order which he had undertaken to compose. I should have been glad to detain with me some days a man with whom I had been well acquainted for many years, and who was singularly skilled in ecclesiastical history, of which his long study of ancient records and diplomas had made him the most learned and scientific critic in the present age. Neither was he unwilling to spend some time with me; but the affairs of his order hastily recalled him to Paris. (57)

From early youth I had been intimate with Ezekiel Spanheim; for we were attached to the same studies, and his experienced urbanity and kindness induced me more and more to cultivate his friendship. Hence, neither length of time, nor distance of place, nor difference of occupations, but his death alone, could sever our cordial union. (58)

NOTES

NOTES

TO

THE FIFTH BOOK.

Note (1), Page 154.

Louis de Bourbon, prince of Condé, to whose name the epithet *Great* is usually attached, was one of the illustrious characters of his time, and ranks among the favourite heroes of the French nation. At the age of twenty-two, when duke of Enguien, he gained the battle of Rocroi which ruined the famous Spanish infantry, and immediately took his place among the first generals of his age, his genius compensating the want of experience. Success followed success, till he had counted four great victories over the enemies of his country, when he had the misfortune to become one of those enemies himself. He engaged in the civil wars of the Fronde, first in favour of the court, then against it. In fine, quitting France, he joined the

the Spaniards, its inveterate foes, and fought at their head in the Low-countries against his rival in military fame, Turenne. At the peace of the Pyrenees, in 1659, it was with difficulty that Mazarin could be brought to consent that his return should be one of the conditions; and indeed the part he had taken against his country, for no public cause, but merely for his own interests and those of a faction, would, in the estimate of rigorous patriotism, for ever exclude him from pardon. But his character was marked by that dazzling splendour which in France covers every moral blemish. Ardent, impetuous, quick in discernment, rapid in decision, full of animation in word and action; he was a hero of romance in the field, and a brilliant luminary in society. He served his country after he was restored to it in various actions, of which one of the last was the bloody battle of Seneff against the prince of Orange. In this, after making three attacks which were repulsed, he would have led to a fourth; but it was observed that no one in either army but the prince of Condé seemed desirous of fighting any longer. He was, indeed, lavish of men's lives; and even in peaceful intercourse was more

more flattered with inspiring awe than affection. His eagle countenance, quick gestures, and impatient manner, were apt to disconcert those with whom he conversed; and Boileau, having once ventured to contradict him, declared that he would thenceforth always be of the opinion of M. le Prince, even when he should be in the wrong. Yet at his beautiful retreat of Chantilly he drew round him a circle of the most eminent wits and men of letters of the age, with whom he discussed literary topics with great good sense and intelligence. His curiosity was insatiable, and he read books of all kinds with great avidity, especially those of free enquiry. It is, however, affirmed that his faith in the catholic religion remained unshaken. He became sensible of the errors of the early part of his life; and once said to his courtiers, on occasion of the publication of de Retz's Memoirs, in which his character was treated with great freedom, "You are surprised at the pleasure I take in this work; but it is because it acquaints me with those faults in my conduct of which no one ventures to inform me." His faculties began to decay two years

years before his death, which took place in 1686, at the age of sixty-five.

Note (2), Page 154.

Francesco Redi, a very accomplished character among the Italian literati, eminent as a physician, natural philosopher, and poet, was born in 1626, at Arezzo, in Tuscany. He first raised himself to notice by his poems, which are some of the most elegant and animated in the Italian language, and procured him admission into several academies. In his own profession he attained a reputation which caused him to be appointed first physician to the Grand-dukes. He stands as high as most of his age in the class of those who pursued the study of nature by the only sure methods of experiment and observation; and his relation of experiments on insects and vermes, and on the poison of the viper, (probably the work presented to Huet) was received with great applause by the philosophers throughout Europe. He maintained a dignified station through life, honoured by his countrymen, and visited and respected by

by learned foreigners; and died in 1698, at the age of seventy-two.

Note (3), Page 155.

John-Baptist Lantin, the son of a counsellor of the parliament of Dijon, was born at that city in 1620, and became early distinguished for the extent of his literary acquisitions. He was intimately connected with the most eminent men of letters at Paris, and wrote various pieces in verse and prose, few of which came before the public. His study of ancient music inspired him with such a predilection for it, that he put musical notes to about fifty of the odes of Horace. He succeeded his father and elder brother in their post in parliament, which he occupied forty years with great reputation for integrity and zeal for justice.

Note (4), Page 155.

Philibert de la Mare, a counsellor in the parliament of Dijon, was a man of learning, and had a particular turn for the biography of learned men. Several such pieces he composed

in Latin, of which a part were printed, and more remained in manuscript. Among those was his Life of Saumaise, here referred to, which, according to his son's account, was not published, through the apprehension of exciting the king's displeasure by commemorating one who was a heretic. Though this was probably a groundless fear, it shows the prevalent idea of Louis's bigotry about the time of the revocation of the edict of Nantes. De la Mare also wrote in Latin a commentary on the war of Burgundy in 1636. He died in 1687.

Note (5), Page 156.

Francis de Harlai was a complete specimen of a court prelate. He was born at Paris of a noble family, in 1625, and, being brought up to the church, obtained an abbacy from his uncle, the archbishop of Rouen. He was handsome, extremely polite, spoke well, and had a taste for literature; and with these advantages entered into society, where he was distinguished more as a man of galantry than as a credit to his profession. When his uncle wished to make him his coadjutor, Anne of Austria, then regent,

gent, consulted the pious Vincent de Paule on the subject, who gave him an absolute exclusion. Advantage was however taken of the holy man's absence from the council of conscience, and Harlai was admitted to the office, which conducted him to the archbishopric of Rouen at the age of twenty-eight. In this situation he distinguished himself in the conversion of protestants, the chief ecclesiastical merit of that reign, and is said to have governed his diocese with great prudence. In 1671, on the death of Perefixe, he was raised to the archbishopric of Paris, which splendid situation he filled with all the grace and dignity of a man of rank and talents, if not with the strict morals of a churchman. He is, however, praised for his attention to the official duties of his station, in holding conferences and synods, forming useful regulations, issuing mandates, and presiding at assemblies of the clergy. He was careful to suppress heretical opinions; and when Madame Guion vented her reveries, he obtained an order for shutting her up in a convent; on which Voltaire observes, that "her friends complained that an archbishop notorious for loving women too well, should persecute

a woman for her love of God." He was, however, so much in the king's favour, that he was nominated for the cardinalate; which promotion was intercepted by his death from an apoplexy in 1693. Some difficulties arose respecting his funeral sermon, arising, says Mad. Sevigné, "from two points, his life and his death." Biographical eulogies, however, have consecrated his memory as that of a very model of his sacred function.

Note (6), Page 157.

Although some of the most distinguished scholars have almost exclusively employed themselves in the task of correcting and elucidating the works of ancient authors, and literature is under the greatest obligations to those who have undertaken such useful labours, yet to regard them as the highest exertions of the human understanding, and place the character of a critical editor at the very summit of literary eminence, seems a preposterous mode of estimating. A critic may indeed display much more learning and sagacity than the author on whom he employs himself; but if that

that author be of little intrinsic value, his labours are in great measure thrown away: on the other hand, an original work of real genius is an addition to the stock of literature which greatly surpasses the value of any commentary upon works already existing. If intellectual progress be the proper aim of mental exertions, that is not to be expected from those who limit their studies to the words and sentiments of old writers, many of whom have no other claim to notice than their having written in a language now dead, and therefore difficult to be fully understood. How far Huet has succeeded in the great scheme which now began to engage his attention may be a subject of future consideration; but that it was a nobler design than the editorship of a prolix and fanciful writer of antiquity, will scarcely be denied by one who takes a liberal view of learned occupations.

Note (7), Page 160.

Philip de Mornai du Plessis, one of the most illustrious of the French protestants of the reigns of Henry III and Henry IV, was a soldier

a soldier and a statesman, as well as a man of learning and a theologian; it is therefore no wonder if his work "On the Truth of the Christian Religion," especially when viewed through the prejudices of an opposite religious party, should betray errors and imperfections. His character will not, however, lose so much in the judgement of posterity by this censure of a rival theologian, as it will gain by the following lines of Voltaire's Henriade:

> Mornay son confident, mais jamais son flatteur,
> Trop vertueux soutien du parti de l'erreur,
> Qui signalant toujours son zele et sa prudence,
> Servit également son église et la France;
> Censeur des courtisans, mais à la cour aimé;
> Fier ennemi de Rome, et de Rome estimé.
>
> *Chant* I.

He was, indeed, one of the most virtuous and honourable of men. He died in 1623, at the age of seventy-four.

Note (8), Page 162.

Claude Frassen, a native of Peronne in Picardy, entered young into the Franciscan order, and studied in its great convent at Paris, where

where he took his doctor's degree in theology, and became a teacher of that science. He obtained great reputation as a director both of individuals and communities, and passed a long and laborious life, which was protracted to his ninety-first year. His "Body of Theology" consisted of four volumes in folio, to which a fifth was added in 1712, the year after his death. That, and his other works, are sunk in oblivion.

Note (9), Page 162.

Louis Ferrand, born at Toulon in 1645, engaged at an early age in the study of the oriental languages, though his profession was the law, in which he was admitted an advocate at Paris. He wrote various works in biblical criticism and on theological subjects, in which his extensive reading furnished him with a great mass of quotations, but heaped together with little judgement, and applied with little force of argument. The French clergy settled a pension on him as a reward for some of his labours, especially in controversy with the reformers. He died at the age

age of fifty-four, leaving behind him a great many volumes of extracts from the fathers, councils, &c., which were proofs of his indefatigable industry.

Note (10), Page 163.

Richard Simon, a very eminent biblical critic, was born at Dieppe in 1638. He entered into the congregation of the Oratory, and soon distinguished himself by his knowledge of the oriental languages, and by an independent and singular turn of thinking, with an unaccommodating temper, which had nearly caused him to quit that society; but for a time the differences were compromised, and he taught philosophy in their schools, and was ordained priest. He displayed his superiority to vulgar prejudices by undertaking the defence of some Jews at Mentz accused of having murdered a christian child; and he began to publish works, the freedom of which involved him in suspicions and contests. One of these, his "Critical History of the Old Testament," a very valuable performance, though appearing with the approbation of a doctor of the Sorbonne

Sorbonne and a royal privilege, was thought of so dangerous a tendency that the privilege was revoked and the sale suppressed. It was the cause of his finally, in 1678, quitting the Oratory, which society he afterwards severely satirized; and on this occasion he was accustomed emphatically to repeat "Alterius ne sit, qui suus esse potest:" Let him who can be his own, never be another's. He retired to a village in Normandy, of which he was rector. This cure he resigned four years afterwards, and thenceforth devoted himself to study and the composition of books, of which a great proportion was controversial. His antagonists were both catholics and protestants, of whom the former always suspected him of a leaning towards the latter, whilst many of his opinions were at variance with those of any protestant sect. Among his most valuable productions are accounted his Critical Histories of the Text of the New Testament, of its Versions, and of its principal Commentators. He gave a French translation of the New Testament, with critical and literary remarks; which had the honour of being condemned by Noailles and Bossuet in express pastoral instructions. Many of his other

other works are curious and useful, though generally marked by a caustic and dogmatical spirit; and the career of few learned men has been more contentious. He seems, however, to have been a sincere lover of truth, to which he sacrificed all his worldly prospects. He died at Dieppe in 1712, at the age of seventy-four.

Note (11), Page 165.

Samuel Puffendorff, son of a Lutheran clergyman in Misnia, was sent to Leipzig to be educated for the church; but his inclination being more turned to a secular profession, he applied to various studies, and especially those of jurisprudence and history. His "Elements of Universal Jurisprudence," published in 1660, gave him a reputation which caused the Elector Palatine to found in his favour a professorship of law at Heidelberg. He removed thence to the university of Lunden in Sweden, which at length he quitted on account of the war in Schonen, and going to Stockholm, was made historiographer and counsellor to the king. He finally accepted an invitation from the

the elector of Brandenburgh to reside at his court in the quality of counsellor of state, and died at Berlin in 1694, at the age of sixty-three. Puffendorff's fame as a jurist is chiefly founded on his "Treatise on the Law of Nature and Nations," which, though not without considerable defects, is still regarded as one of the standard works on the subject. His historical writings relate chiefly to the German empire and Sweden. In all his works the matter is more to be praised than the style and manner, which are dry and unanimated. With respect to the idea of an union between the catholic and protestant churches, it may be observed that it has been entertained much more by Lutherans than Calvinists; and that when brought to the test, it has always proved futile, on account of the irreconcileable difference between a church claiming infallible authority, and all who dissent from it on grounds of argument. (See the note on Bossuet, page 150.)

Note (12), Page 169.

The plan of the Delphin classics does credit both to the duke of Montausier, the original

ginal projector, and to Huet who bestowed so much pains on its execution; for although the helps provided for learners in these editions are for the most part calculated for the level of school-boys, and much repetition is incurred by annexing such explanations to every single author, yet those which came from the hands of the superior order of scholars contain many valuable notes and illustrations, which have contributed much to the elucidation of ancient literature. The use of the copious verbal indexes has been experienced by every student who has had occasion to scrutinize the exact meanings of words, and the authorities on which they are founded. With respect to the idea of forming a vocabulary of pure Latinity from the union of such indexes, it does not seem different from what is done in the best dictionaries, which insert in their leading vocabulary only words derived from approved authors, and throw into a separate division such as are the product of times when the language became corrupted. There is, indeed, no small difficulty in drawing the line between writers who are, and who are not, to be admitted as authorities in this point; and the mere arbitrary designation

designation of *classics*, applied to authors so different in talents and cultivation, cannot satisfy one who takes a liberal view of language.

The number of volumes published "in usum Delphini," is 62, all printed between 1674 and 1691, with the exception of Ausonius, who did not appear till 1730. It is remarkable that Lucan is not among the number.—The exception is honourable to him; he was too much the poet of liberty to suit the age of Louis XIV!

Note (13), Page 171.

Anne le Fevre, more generally known by her married name of Madame Dacier, was one of the most learned females upon record. She was born in 1651 at Saumur, and received a thoroughly classical education from her father Tannegui le Fevre, already mentioned in this work. She made herself known in her twenty-third year by a valuable edition of Callimachus, and was afterwards employed, as related in the text, on several of the Delphin editions, which were among the very first printed. She formed an union in 1683 with Andrew Dacier, who had been her father's pupil; and though in some

some respects it might be thought that a learned woman is not the fittest partner for a learned man, yet it appears that they lived together in great harmony, and the aid she gave him in his literary pursuits was not at the expense of the domestic duties of a wife. Two years after marriage they both renounced Calvinism in which they had been bred, and conformed to the Roman catholic religion, the profession of which was now become essential, not only to the obtaining of court-favour, but to a quiet residence in France. From the account given of her father, it is probable that she received in her education no very favourable impressions of the religion of Calvin. Whether she was a sincere convert to popery may be doubted; but she always manifested a spirit of genuine piety, and her conduct displayed all the virtues of her sex. Her assiduous study of the ancients rendered her an enthusiastic admirer of their works; and in the celebrated controversy respecting the relative merit of the ancient and modern writers, she warmly took part as an advocate for the former. She particularly maintained a dispute with la Motte, on the poems of Homer, in which it has been said

that

that the lady wrote like a man of learning, and the gentleman like an ingenious woman. Another observation on the dispute was, that it proved nothing, except that Madame Dacier had still less logic than la Motte had Greek. She undertook the defence of Sappho's morals; and when Boileau, in conversation, hinted at the scandalous stories current of that celebrated poetess, she coolly observed that "Sappho had her enemies." These instances of pedantic prejudice, however, did not prevent her from being justly regarded as a writer of great merit. Her translations into French prose of three comedies of Plautus, two of Aristophanes, all of Terence, Homer's Iliad and Odyssey, and Anacreon and Sappho, are executed with elegance and erudition; and her Delphin editions, with their notes and prefaces, entitle her to a respectable rank among critics. She had drawn up remarks on the scriptures, which she could not be prevailed upon to publish; quoting as an excuse St. Paul's precept to a woman of silence on theological topics. Possibly they might have excited some suspicions of her catholic orthodoxy. She died, much esteemed and regretted, in 1720.

Andrew

Andrew Dacier, born at Castres in 1651, was a man of letters by profession, and distinguished himself by many versions and editions of ancient authors, in which he displayed more learning than taste. He was, indeed, much of a pedant, and all that he wrote was destitute of grace and amenity. Boileau, though of the same literary party, said that the ancients had more cause to complain of their translator, Dacier, than their traducer Perrault. His prose translation of Horace, with his commentaries on that poet, were, however, much read by those who wished to be able to talk about works which Boileau's imitations had made popular, without understanding the originals. Some of Dacier's interpretations of Horace were so singular, that Boileau used to call them "his revelations:" Dacier was a member of the Academy of Inscriptions and the French Academy, and was elected perpetual secretary to the latter. He was also one of the Delphin editors. He died in 1722.

Note

Note (14), Page 174.

Geraud de Cordemoi, a native of Paris, was brought up to the bar, where he practised for a time; but a turn for philosophical enquiries led him to become a zealous student and partisan of the principles of Descartes, which he adopted and defended in various publications. Having obtained the post of reader to the Dauphin, as mentioned in the text, through the favour of Bossuet, he planned the history of Charlemagne, in imitation of the history of Theodosius which Flechier had composed for the instruction of that prince. But Cordemoi, who was much less of an orator, and more of a disquisitor, than Flechier, could not confine himself within the same limits; and his intended work for the Dauphin's reading turned out to be a "General History of France during the two first Races of its Kings," in 2 volumes folio. This performance, though slightly spoken of by father Daniel, is considered as a valuable contribution to French history, by the light it throws on the obscure periods of the monarchy, though written in a prolix manner,

and with too ready acquiescence in some old fables. Cordemoi was admitted of the French Academy in 1675, and died in 1684. His son, the abbé Cordemoi, a great polemic and oppugner of heresy, wrote a part of the second volume of the History of France.

Note (15), Page 176.

Andrew Graindorge, a native of Caen, younger brother of Graindorge de Premont, mentioned in the early part of this volume, studied physic at Montpellier, where he took the degree of doctor. The archbishop of Narbonne invited him to practise in his profession in that city, where he passed twenty years. He was a profound natural philosopher, and followed the system of Epicurus and Gassendi, in which he wrote various Latin treatises on subjects of physical science. He died in 1676, at the age of sixty.

Note (16), Page 179.

It is impossible not to indulge a smile at the very gradual operation of the call of Grace upon

upon our future prelate, and at the exactness with which, as we shall hereafter see, it adapted the completion of its work to the period when taking orders was obviously the best thing he could do for his interest. At present the affair was not pressing, and allowed him full time to consider of that *important* point, the change of dress, which he seems to have managed with great skill, so as to avoid the confusion which a man accustomed to appear like a beau would naturally feel on a sudden metamorphosis to the sober garb of an abbé. There must, however, have been some awkwardness in the intermediate stages; and the hair, especially in its half-shortened state, could scarcely, by any address of the friseur, be made to look *comme il faut.*

Note (17), Page 181.

The introduction of tea as the beverage of a man of letters is a curious circumstance in dietetical history. I cannot but regard it as a very valuable discovery; and I think the literary tribe are much indebted to those who contributed to familiarize them with the "cups that

cheer, but not inebriate." I scarcely ever knew a person fond of study, who was not also fond of tea, unless he had contracted a relish for less innocent refreshments. It is not my purpose here to enter into a medical discussion of the qualities of this herb; but from experience I can affirm, that unless taken too strong or of too high a quality, its effects are perfectly salutary, and peculiarly favourable to sedentary habits.

Note (18), Page 183.

Of the three Parisian literary institutions of that period, the French Academy, the Academy of Sciences, and that of Inscriptions, the former, which was the oldest, was principally devoted to the improvement of the French language and literature. It was therefore that to which the most eminent French authors were attached; and the greatest part of its members had distinguished themselves by their productions in some branch of polite writing, or their researches into the nature of the French tongue. It was at first a free association of men engaged in similar pursuits, for their

their mutual improvement and entertainment*: but being patronized by Richelieu, that minister rendered it, according to the complaint of the abbé de St. Pierre, "an instrument of flattery and slavery." When Louis XIV. honoured the Academy by becoming its *protector*, it was not likely to be less devoted to the purposes of adulation: indeed, to offer incense to that monarch was one of its most serious concerns. The rule of submitting to the royal approbation every election of a new member, might, as observed in the text, fill it with men of elevated rank, and even of literary reputation; but might, and did, also exclude some who would have done it credit; and was certainly a badge of servitude, derogatory from the true dignity of a lettered assembly. Another circumstance rather tending to degrade the Academy was, that a small pay was allotted to the members for their attendance. A sum was assigned for the whole forty on each meeting, and the shares of absentees were divided among those present. This gain became an object to some of the more needy, when pensions were withdrawn in the latter part of the reign, so that they attended

* See Note 3, b. iv.

rather

rather as a matter of profit than with the liberal views of men of letters.

Huet's account of the artifice and compulsion used to overcome his reluctance to enter this society, then filled with the eminent characters whom he proceeds to commemorate, has all the air of an effusion of vanity.

NOTE (19), PAGE 184.

FRANCIS EUDES DE MEZERAI, the most distinguished French historian of his age, was a native of Normandy. He began his literary career with poetry, which he relinquished for the study of politics and history. It was, perhaps, no useless interruption to his course of reading, that he served in two campaigns as an officer of artillery. He then quitted the army; and shutting himself up in the college of St. Barbe, devoted his time to the composition of a history of France. This he published in three folio volumes, printed from 1643 to 1651; and it was so much approved, that a pension was settled upon him, with the title of royal historiographer. Of his great work he published an abridgement in 3 vols. 4to, which is accounted

accounted much superior to the original. The free spirit he displayed in some reflections on the public imposts, so much offended Colbert, that it eventually produced the suppression of his pension—a mean revenge, which proves that the great man was not united with the great minister in that illustrious person. Mezerai was afterwards made perpetual secretary of the French Academy, and in that capacity prepared the first sketch of its dictionary. He was a man of a caustic disposition, singular in his manners, regardless of appearances, and negligent of the forms of cultivated life. He always wrote by candle-light, even in the summer, and with a bottle of wine on his table. Having been a sufferer from arbitrary power, he was fond of asserting his liberty where he could; and was accustomed always to give a black ball in the academical ballots for members, "in order (he said) to preserve a memorial of the freedom of election." He was lax in his religious opinions, and spoke freely on those topics; but his early impressions returned upon him during his last illness. Of his historical writings, it is the judgement of Voltaire that they are more bold than accurate. His style

style is unequal, sometimes emulating Tacitus in vigour and manly conciseness, but generally harsh and vulgar, though clear and energetic. He also composed a learned treatise "On the Origin of the French," and some other works. He died in 1683, at the age of seventy-three.

Note (20), Page 184.

Peter Corneille, distinguished by the epithet of the Great, is regarded as the father of cultivated French tragedy. He was born at Rouen in 1606, and was brought up to the law, in which he practised for some time, without any indications of a poetical genius. Love was his first inspirer, and he produced a comedy, which obtained extraordinary success. He thenceforth devoted his exertions to the French theatre, then but just emerging from barbarism, and composed various pieces, for the most part of the comic class. His famous "Cid" displayed his tragic powers, and at once placed him on the summit of theatrical renown. It underwent rigorous criticism from the French Academy, at the instigation of Richelieu, who, not content with being the greatest statesman

in

in Europe, was ambitious of a seat on Parnassus, and regarded Corneille as a rival. But though faults could be detected in it, they were not sufficient to obscure its beauties.

> En vain contre le Cid un Ministre se ligue;
> Tout Paris pour Chimene a les yeux de Rodrigue.
>
> BOILEAU.

It was followed by "Les Horaces," "Cinna," and "Polyeucte," pieces in which a greater maturity of judgement was displayed, without any diminution of the fire of genius. He continued, however, to write too long, and his latter compositions sunk much below the level of those of his best days. The excellencies by which he is characterized are elevation of sentiment, force and majesty of expression, and a vivid exhibition of the play of the great passions. In representing the softer emotions, he is not equally happy. This ornament to the age of Louis XIV. was suffered to end his days in a situation little removed from penury, for he was a stranger to courtly arts, and possessed a soul that could rather endure than bend. His temper was somewhat hasty and rough; but he had essentially a kind heart, as appeared by his living in constant harmony with his brother Thomas,

Thomas, also a poet of no mean rank, who married a sister of his wife's, and whose family with his own composed one numerous household. He died in 1684. It is to the credit of Voltaire that he generously educated a grand-niece of Peter Corneille, and published for her benefit the best edition of that great writer's works, in 12 vols. 12mo. 1764.

NOTE (21), PAGE 184.

JOHN RACINE, who divides the palm of French dramatic poetry with Corneille, (unless Voltaire be admitted to a third share,) was born in 1639. He received his education partly in the convent of Port-Royal in Paris, and partly at the college of Harcourt, and first essayed his poetical powers in an ode on the king's marriage. This offering to loyalty was approved and rewarded by Colbert, and its success fixed young Racine in the poetical profession, and a residence in the metropolis. He first appeared on the dramatic theatre as an imitator of Corneille, by his tragedy of "La Thébaide;" but afterwards quitting that manner, to which his genius was not suited, he judiciously adopted one of his own,

and

and produced his "Alexandre" and "Andromaque." An attack made upon dramatic writers in general by the rigid Jansenist Nicole, then called from our poet, though a pupil of the chief seat of Jansenism, a reply written with so much spirit and elegance that it established his character as a writer of prose. He next tried his abilities in comedy, and produced his "Plaideurs," which obtained the liberal applause of Moliere; but it was his only attempt in that walk; and he resumed his tragic pen, of which the fruits were several capital works, concluding with "Phèdre." His success had now raised a party against him, and Pradon, a very inferior writer, was incited to contest the palm with him in another "Phèdre;" but cabal could not stand against merit, and Racine's play was by the public judged a master-piece, whilst the other sunk into oblivion. His vexation at this hostility, however, and his oversensibility to criticisms, disgusted him with the theatre; and he was now in the humour to comply with the importunities of the bigots of the Port-royal, and renounce writing for the stage. He married, and resolved to push his fortune at court, for which attempt he was well qualified

by

by his polite and agreeable manners, and his talent for ingratiating himself with his superiors. He became gentleman in ordinary to the king, whom he frequently amused, when indisposed, by reading and reciting; and being appointed, in conjunction with Boileau, historiographer royal, he accompanied his Majesty in some campaigns to note his actions upon the spot; but no result of the appointment ever appeared before the public. Though he had ceased composing for profane theatres, he was prevailed upon by Madame Maintenon to write two sacred dramas, "Esther" and "Athalie," for her seminary of St. Cyr; and the latter of these, though received at the time with a coolness that mortified him, is now judged the most perfect of his works. The royal favour, which he was extremely solicitous to preserve, he at length lost in a manner more honourable to himself than to his sovereign. At the desire of Madame Maintenon, he had drawn up a pathetic memorial of the public distresses in the disastrous wars of the latter part of Louis's reign. The king saw it in her possession, and, having obtained from her timidity an avowal of the author, was so much offended at the freedom

with

with which he had touched upon some points of mal-administration, that he forbade Racine to appear in his presence. Though he had the courage to write, he had not the firmness to abide by the consequence of his laudable remonstrances. This disgrace threw him into a state of melancholy, and a supervening fever carried him off in 1699, at the age of fifty-nine.

Racine distinguished himself by various compositions both in prose and verse, but he is known to fame principally as a tragic writer. Less forcible and sublime than Corneille, he is more tender, refined, and correct. He is particularly reckoned a master in the passion of love; but he has the fault of his age and country, of attributing this passion, with all its refinements, to characters where it violates the truth of manners and enfeebles the tone of heroism. In the versification of Racine his countrymen find a charm no where else to be met with; and it supports his poetical reputation, which, perhaps, otherwise would not stand extremely high; for what can be thought of the fire and enthusiasm of a poet who is said always to have written his scenes first in prose? With all the smoothness

smoothness of a courtier, he had really much satirical gall in his composition, and wrote some keen epigrams. He was, however, exemplary in all the relations of domestic life, and had strong devotional feelings.

Note (22), Page 184.

Roger count of Bussi-Rabutin was one of those persons who, by their character and adventures, are rendered much more interesting to their own times than to posterity. He was born in 1618, and entered very young into the army, where he distinguished himself by his enterprizing valour, and rose to the rank of lieutenant-general, and lieutenant of Nivernois. He aimed at distinction in letters as well as in arms; and was admitted a member of the French Academy. A work was circulated in manuscript, under his name, entitled "Histoire amoureuse des Gaules," relating the amours of two great ladies about the court, and giving portraits of several courtiers. It was a loose and satirical performance, and of course was read with avidity; and the persons aggrieved by it having complained to the king of the author,

author, whose secret had been betrayed by a lady with whom he had been intimately connected, the count was committed to the Bastille. The real cause of his imprisonment, however, was supposed to be a famous song in which the king's attachment to one of his mistresses was placed in a ludicrous light, and which was imputed to him. This was an unpardonable offence; and though he obtained liberation from the Bastille, it was on the humiliating conditions of apologizing to the complainants, and resigning his posts, and was followed by banishment to his country residence. It was the great object of many succeeding years of his life to procure a return to court, for which purpose he continually pestered the king with letters filled with the most abject adulation, and with protestations of an ardour of attachment that he was very unlikely to feel. At length, after seventeen years spent in solicitations, the permission to return was granted; but it appeared that the king's mind was still alienated from his repentant subject, for he turned his eyes from him in the circle. Unable to bear this mortification, Bussi again retired to the country,

country, and, as well as he could, acted the philosopher. He died at Autun in 1693.

Bussi-Rabutin possessed a vivacity approaching to wit, and a pure and elegant style. His writings, however, abounding in self-conceit, and mostly relating to temporary subjects, are nearly consigned to neglect. On his "Amours des Gaules" Voltaire makes the following observation: "It has long been the rage of the French to suppose that all Europe must be interested in their intrigues of galantry. Twenty courtiers have written the history of their amours, which has scarcely been read by their mistresses' chamber-maids." His "Address to his children on the good use of adversity" contains some valuable reflections on the various occurrences of human life, but of which he himself seems to have made small use. He was little beloved in prosperity, or esteemed in adversity.

Note (23), Page 184.

Isaac de Benserade, a native of Upper Normandy, was born in 1612. His father died when

when he was young, and left him in narrow circumstances, and his only resource was to push his fortune at court by his talents, which consisted in great fluency in writing easy verses, and a fund of vivacity in conversation. He obtained a pension from cardinal Richelieu, which, however, does not seem to have excited much gratitude in him, for after the death of that minister he wrote the following lines for his epitaph:

Ci-gist, oui gist, par la mort-bleu,
Le Cardinal de Richelieu;
Et ce qui cause mon ennuy,
Ma pension avecque luy.

This sally gave just offence to the cardinal's niece, and its effects probably rendered him afterwards more circumspect in his commerce with the great. He had the good fortune to acquire the favour of Mazarin, who conferred upon him several pensions upon benefices; so that he came to be one of the few poets who have lived at their ease; and was able to accommodate a friend with his coach and footmen. It was once in contemplation to send him embassador to the queen of Sweden; but the appointment did not take place, and the

design only gave the opportunity to Scarron of dating a comic epistle,

> L'an que le sieur de Benserade
> N'alla point à son ambassade.

This poet particularly excelled in composing verses for the court ballets, in which he very ingeniously introduced allusions as well to the fictitious person, god or hero, represented by the dancer, as to his real character, and suggested conformities between them. He succeeded in various kinds of light poetry; and the comparative merit of a sonnet of his and one of Voiture's divided, in 1651, the whole court into parties—such was the polished levity of that period. Benserade had no more learning than was just sufficient for the commonplace of classic mythology, and to enable him to turn Ovid's Metamorphosis into rondeaus. This attempt did little honour to his taste, and is said to have made Boileau repent of having introduced his name with some respect in his Art of Poetry. The king, however, gave him a thousand louisdores for the engravings in that work, chiefly through the influence of Mad. la Valiere, for whom he held the pen in her

corre-

correspondence with her royal lover. Many repartees and bons mots of Benserade's are recorded, which for the most part are plays on words, but sprightly and pleasant. Towards the close of life he retired to Gentilli, where he amused himself with cultivating his garden, and passed his time in sober tranquillity. He died at the age of seventy-eight, in consequence, it is said, of an artery being opened by the surgeon in letting him blood. He might probably have died of bleeding at Paris without such an accident.

Note (24), Page 184.

Philip Quinault, born in 1636, commenced his poetical career under the tuition of Tristan l'Hermite, a veteran dramatist. His first comedy was bargained for with the players by Tristan in his own name; and when, on being told the real author, they refused to give the sum agreed upon, a compromise was made by assigning him a ninth of the receipts during the run of the play, which circumstance is observable as the origin of the *author's share* allotted at every representation of a French

theatrical piece, and which renders that kind of writing more profitable in France than any other. Quinault's juvenile pieces, however, both tragedies and comedies, though well received, were written in a bad taste, which exposed them to the lash of the severe Boileau; and few names are treated more contemptuously in his works than that of this author. This contempt was continued when Quinault had discovered his real talent, which was that of lyric poetry properly so called, or that which is coupled with music. By associating himself with the celebrated musical composer Lulli, in writing operas, he gave to those productions a perfection never before attained, and equal, in the estimation of the French, to that of their tragic theatre under Corneille and Racine. The varied tenderness of the sentiments, and the harmony of the versification, have rendered his operas objects of admiration to the most refined judges, even since the strains of Lulli have been regarded as antiquated. Quinault did not rely solely upon his poetical success for making his fortune. Having a knowledge of business, he employed himself in settling the embroiled affairs of a rich tradesman, whose widow he afterwards

afterwards married. He then purchased the place of an auditor in the chamber of accounts; and enjoying, besides, a royal pension, (which he had indeed purchased by an excess of adulation) he was in very comfortable circumstances, notwithstanding he had five daughters to portion, which, in some sprightly verses, he called "le plus facheux *Opera* à faire." Falling into a declining state of health, he felt that compunction which the rigour of the Roman catholic principles is calculated to inspire, for having consecrated his talents to theatrical amusements, especially of a kind peculiarly tending to excite voluptuous emotions; and he resolved thenceforth to employ his muse on sacred topics alone. He began a poem on the extirpation of protestantism in France, which he doubtless thought a holy work; but a premature death in his fifty-fourth year cut short his exertions. Quinault was an amiable man in society, mild, polite, and obliging. A reconciliation between him and Boileau had taken place, in which he appeared the sincerest of the two.

Note (25), Page 185.

John Gallois, born at Paris in 1632, obtained a great reputation by the variety of his learned acquisitions; so that when Denys de Sallo, the first projector of the "Journal des Savans," was obliged to discontinue that work through the complaints of some authors who had been freely criticised, the conduct of it was placed in his hands. He was its editor from January 1666 to 1674, and displayed equal moderation and intelligence in the employment, chiefly confining himself to extracts and analyses of works. But though authors were in general satisfied, the public, who look for the amusement of sarcasm in a literary journal, thought him too tame and civil. The work, however, made him favourably known to Colbert, who took him into his service as his literary adviser, and in some measure his preceptor, in which situation he was very serviceable to letters by suggesting, or assisting in bringing to effect, some of those plans which have rendered Colbert's ministry illustrious. He was recompensed by an abbacy, and

and was made secretary of the newly founded Academy of Sciences. After the death of Colbert, the king nominated him to the professorship of Greek in the royal college of France, in which he took up his residence, and where he died in 1707. The Abbé Gallois was lively and gay in his disposition, polite and friendly, a great lover of books, and well acquainted with them. He wrote little or nothing original, but was useful as an editor. He had the principal share in fitting for publication the Memoirs of the Academy of Sciences printed in 1692 and 1693.

Note (26), Page 185.

Francis Seraphin Regnier Desmarais, a distinguished member of the French Academy, was born at Paris in 1632. After receiving a liberal education, being without fortune, he attached himself to different persons of rank, with whom he travelled. He was secretary to the duke of Crequi in his embassy to Rome, where he made himself so much master of the Italian language, that he composed a poem in the style of Petrarch that deceived the best judges,

judges, and gave him admission to the academy della Crusca. On his return he was presented to a priory, on which account he entered into orders. His knowledge of languages, ancient and modern, caused him in 1670 to be elected a member of the French Academy, in which capacity he displayed so much activity, that on the death of Mezerai he was chosen his successor in the post of secretary. When the quarrel broke out between the Academy and Furetiere, on the subject of the dictionary of the latter, the memoirs on the part of the Academy were drawn up by Regnier, and did him much credit. His disputatious temper, however, was occasionally troublesome to his associates, for it was not easy to induce him to drop a point of debate unless his own opinion was acquiesced in; whence he is said to have acquired the name of l'abbé Pertinax. This firmness, however, was honourably displayed in his attachment to truth; an instance of which he gave, when, being once urged to make a false assertion in favour of a man in power, on the penalty of forfeiting his friendship, he said, "I had rather quarrel with him than with myself."

self." As a prose writer, he obtained reputation by the many important articles which he drew up for the Dictionary of the Academy, and by a French Grammar, the result of long study in the principles of that language. His translations of Cicero "De Divinatione" and "De Finibus" were esteemed correct and elegant. He exercised himself in poetry in the Latin, French, Italian, and Spanish languages. His French poems, which were published separately, are of the ingenious and elegant kind, without much fire or elevation. An agreeable specimen of his manner, and of his skill in Italian, is given in the following lines on the beautiful Madame de Montbazon:

Sotto quel duro marmo di mortal velo sciolta
La bella Mombazon giace sepolta:
Festeggin le donne, piangan gli amori,
E liberi hoggimai vadino i cuori.

Regnier Desmarais died in 1713, at the age of eighty-one.

Note (27), Page 188.

Edward Bernard was born in 1638 at a village in Northamptonshire, of which his father was

was rector. He was educated at St. John's college in Oxford, where he applied with great assiduity to oriental literature and mathematics, the latter, under the celebrated Dr. Wallis. In 1668 he visited Leyden for the purpose of consulting the oriental manuscripts in that university, and especially an Arabic version of the lost books of Apollonius Pergæus. In the following year he was nominated deputy in the Savilian professorship of astronomy at Oxford to Dr. (afterwards Sir Christopher) Wren, whom he succeeded, on his resignation. When a design was formed at Oxford of publishing all the ancient mathematicians, Bernard diligently employed himself in the preparation for it. He went to France in 1676 in the capacity of tutor to the natural sons of Charles II by the duchess of Cleveland; and this must have been the occasion of his forming an acquaintance with Huet, as he did with other eminent men of letters in that country. A second visit to Leyden impressed him so much with the advantages of that place for oriental literature, which was now his passion, that he would have settled there, could he have obtained a professorship in the university.

After

After his return he took the degree of D. D. at Oxford, was presented to a valuable living, and resigned his Savilian professorship to Dr. David Gregory. He married at an advanced age a lady in the bloom of youth, and died not many years after, in 1697. His publications were both astronomical and philological, and, though not numerous, evinced much solid learning. Many of his MSS. were purchased after his death for the Bodleian library.

Note (28), Page 189.

Thomas Gale, D.D., the subject of this remarkable eulogy, equally honourable to himself and his country, was a native of Yorkshire, and received his education at Westminster school and Trinity college, Cambridge. His extraordinary proficiency in Greek literature caused him in 1666 to be nominated regius professor of that language at Cambridge. The first public display of his erudition was an edition of the ancient mythological writers, entitled "Opuscula Mythologica, Ethica et Physica, Gr. et Lat." with notes &c. 1671. It was followed by editions of various other ancient writers,

writers, published whilst he was diligently discharging the duties of head master of St. Paul's school, to which office he was elected in 1672, and which he held during twenty-five years. He was a fellow of the Royal Society, and was one of its honorary secretaries at the time when the post of under-secretary was filled by his former scholar at St. Paul's, the celebrated Halley. In 1691 his merits were rewarded by promotion to the deanery of York, in which city he died, universally esteemed and regretted, in 1702, at the age of sixty-eight. Dr. Gale became extensively known to the learned abroad by his publications, and maintained a correspondence with the most eminent scholars of the age. The liberality with which he communicated the stores of his erudition may be estimated by the acknowledgements so honourably paid to him by Huet. Among his studies, the antiquities of his native country held a place, and he had prepared an edition of the Iter Britanniarum of Antoninus, which was published by his son, the learned antiquarian Roger Gale.

It cannot be unpleasing to the English reader to peruse a further testimony to the merit

merit of his two learned countrymen, extracted from the "Huetiana." The writer is making an observation on the little reliance to be placed on the comparative reputation of men of letters; and after having exemplified in cardinal du Perron and Duplessis Mornay the case of a popular reputation for learning carried by circumstances much beyond real desert; he proceeds to say, "Mess. Bernard and Gale were of an entirely opposite character: of this I can speak with certainty, having known the first personally, and both by a long epistolary correspondence. They were both men of very profound erudition. M. Bernard possessed the oriental languages, mathematics, and a great knowledge of antiquity. M. Gale, whom I suppose still living, has an astonishing depth of erudition in all polite literature; but his modesty is so great, that he seems to conceal his learning. He scarcely allows the initial letters of his name to be prefixed to so many excellent works which continually proceed from his hands. I know no man more ready to do good offices, or less disposed to take merit from them. I have sometimes had occasion to procure copies or collations of English

glish manuscripts. I should never have taken the liberty of desiring him to employ for me one quarter of an hour of that time which he uses so well for the public benefit; but as soon as he was acquainted with my wants by means of a common friend, he laid aside all his occupations to gratify me; and I received what I wished, without knowing from whom the favour came. Such kindness is without example."

Note (29), Page 189.

John de la Fontaine, one of the most remarkable characters, both moral and intellectual, in his age, was born in 1621 at Chateau Thierri. During his education he was for a short time under the tuition of the Fathers of the Oratory: but the principal furniture of his mind was derived from private reading, which consisted of some of the most select authors, ancient and modern. In his own language his favourites were some old writers, such as Rabelais and Marot; but it was by the odes of Malherbe that his poetical faculties were first awakened. A kind of infantine simplicity,

simplicity, accompanied with timidity, negligence, and singular absence of mind, seems to have marked him from youth as totally unfit for the business of the world, and to have rendered him an object of perpetual tutelage, almost as much as if he had been an idiot or a lunatic. Yet he was by no means destitute of shrewdness in his judgement of actions and characters, and his simplicity was that *naïveté* which implies slyness. He was gentle and good-natured, and was distinguished among his acquaintance by the epithet of *le bon-homme*; but though his affections were kind, he had a careless indifference of temper that made him rather passively than actively benignant. He did not shine in mixed company, generally amusing himself with his own thoughts; yet he obtained by his writings the patronage of persons of the first rank, and was in habits of intimacy with the most distinguished literary characters in the French metropolis. The compositions which have given him a place among original geniuses in poetry—so original that he is reckoned almost inimitable—are his Tales (Contes) and his Fables. The former he is said to have been put upon writing by the

the duchess of Bouillon, which may be regarded as a remarkable trait of the manners and sentiments of the time; for they are for the most part such as a lady would not now choose even to admit into her cabinet. They are, indeed, taken from writers of grave and decent reputation in their day, who were probably not sensible of any indecorum in attempting to amuse the public by stories rather sportive than inflammatory, and sometimes the vehicle of useful satire. La Fontaine himself seems to have been entirely without feeling of their impropriety; and it is said that he was with difficulty restrained from seriously addressing one of them, of which a monk was the subject, to the famous Jansenist doctor Arnauld. It may be added, that they are scarcely more free than some tales of Prior's, which he did not scruple to print in the same collection that contained his Solomon. It should further be mentioned, to the credit of la Fontaine, that this licentiousness did not taint either his manners or his conversation, which last was remarkably pure and guarded in the company of women. His most solid reputation, however, is founded on his "Fables," in which the animated

mated touches of description, the easy style of narration, and the archness of reflection under the guise of simplicity, are highly admirable, and have placed him at the very head of this kind of composition, considered as a species of poetry. As a versifier, though negligent and incorrect, he is reckoned to possess a natural charm which no study could reach; and upon the whole, his literary character, if not the greatest, is accounted the most original, and one of the most captivating, of the age in which he lived.

La Fontaine did not succeed at court. Either his want of courtly manners, or the licentiousness of some of his productions, so much prejudiced the king against him, that he was the only eminent writer in France unpensioned, and it was with difficulty that he could procure the royal consent to his being received into the Academy. He resided for many years in the house of Mad. de la Sabliere; for though he had a wife and family, he was a stranger at home. In the latter part of life, the assiduities of some pious persons produced in him a sense of religion, and a compunction for his offences against decency and

morality. It was a proof of his good heart, that the doctrine of the church which he found the greatest difficulty in digesting, was that of the eternity of hell torments. He died in 1695, at the age of seventy-four, and after his death a hair shirt was found next his skin, probably a penance enjoined by his confessor. To this circumstance the younger Racine alludes in his line,

Et l'auteur de Joconde est armé d'un cilice.

An affectionate regard to his memory was shewn by exempting his widow and posterity from the payment of public taxes.

Note (30), Page 191.

Francis duke of Rochefoucault, one of the most distinguished noblemen of the French court, was born in 1603. The fire of youth, and his love for the duchess of Longueville, precipitated him into the civil tumults of the Fronde, and he received a wound at the gate of St. Antoine. On this occasion he applied the well-known lines in the tragedy of Alcyonée,

Pour

Pour mériter son cœur, pour plaire à ses beaux yeux,
J'ai fait la guerre aux Rois, je l'aurois faite aux Dieux.

In fact, a party spirit and a licentious gallantry were the prime movers in those contemptible wars, to the exclusion of every principle of true honour and patriotism; and it is no wonder that education in such a school should inspire the duke with that misanthropical idea of human actions which dictated his famous Maxims and Reflections. After the public troubles were composed, he sat down to a life of tranquillity, devoted to the pleasures of literature and friendly society. His house at Paris was the resort of the most eminent literary characters of his time; and he appears to have been highly esteemed by those who were admitted to his intimacy. Madame de Sevigné, who knew him well, speaks as favourably of his heart as of his understanding. He bore like a philosopher the attacks of a severe gout which tormented him in the decline of life, and under which he sunk at the age of sixty-eight. The "Reflexions et Maximes" by which the name of the duke de la Rochefoucault is principally known to the literary world, is a set of desultory thoughts and maxims re-

lative to the human character and conduct, written with liveliness and refinement, and apparently the result of much observation, though perhaps chiefly flowing from a theoretical principle, that of the fundamental selfishness of mankind. The work was popular, because it flattered malignity, and, by levelling actions to one common standard, dispensed men from the necessity of paying homage to virtue. It was also a favourite with those whom disappointments had rendered misanthropical; and Swift, who has made one of the duke's aphorisms the text of his Poem on his own Death, declares his confidence in the writer's fidelity of remark:

> As Rochefoucault his maxims drew
> From nature, I believe them true.

Huet, however, seems justly to have appreciated them at the time; and though still read, they have sunk in the scale of modern estimation. His "Mémoires de la Régence d'Anne d'Autriche" are valuable, as the representation of scenes in which the writer himself acted a part, and of which, on a cool review, he was well qualified to form a correct judgement.

They

They are written with simplicity and purity; but he too much gave into the prevalent fashion of drawing portraits, which he sometimes makes more striking than resembling.

Note (31), Page 191.

Francis de Beauvillier, first duke of St. Aignan, was born in 1610. It is a singular trait of the superstition of the time, that his father (a military man) and mother, through their particular devotion to St. Francis, founder of the order of Capuchins, not only named him after the saint, but made him wear the habit of the order till he was seven years of age. He proved, however, an active and spirited soldier, and distinguished himself on the side of the court in the civil wars during the minority of Louis XIV. He gave a proof of his courage and vigour on the occasion of being attacked when alone by four assassins, three of whom he left on the ground, and put the fourth to flight. His services to the crown were rewarded in 1663 with the dukedom and peerage of St. Aignan. He had a talent for poetry; and, besides his prize composition in honour

honour of the immaculate conception of the Virgin, wrote various pieces which appeared in different miscellanies. He was occasionally employed as director of the court festivals, in which office he displayed taste and invention. This nobleman, who was a member of the French Academy, died in 1687.

NOTE (32), PAGE 193.

There are two writers of travels of the name of THEVENOT, who are frequently confounded. This NICHOLAS MELCHISEDEC, who seems to have been educated in Paris, though, immediately on finishing his studies, he resolved to indulge his passion for seeing foreign countries, yet limited his travels to a part of Europe. On his return, however, he assiduously employed himself in making the collection of Voyages and Travels here spoken of, and which he published in 4 vols. folio, from 1663 to 1672. He was a great collector of books; and when he became keeper of the royal library, he ascertained that he was himself possessed of 2000 volumes which were not found in that rich collection. He also purchased a vast

vast number of manuscripts in various languages, ancient and modern, of which many were oriental. He was the inventor of an instrument for taking levels, much more accurate than those in common use. He was employed in some foreign negotiations, and died in 1692 at the age of seventy-one. After his death there was published "Veterum Mathematicorum Opera," compiled by him from manuscripts in the king's library.

JOHN THEVENOT, a native of Lorrain, was himself a traveller into the East, and after repeated journeys died in Persia in 1667. He first introduced the common use of coffee in France. His "Travels in Asia" were published in 1664, and have been several times re-edited and translated. They are in considerable esteem.

NOTE (33), PAGE 193.

BARTHOLOMEW D'HERBELOT, born at Paris in 1625, was educated in the university of that capital, where he early manifested a singular attachment to oriental literature. He went to Italy, hoping to improve in the eastern languages

guages by conversation with the Armenians and other people of the Levant who frequent that country. After a second visit to Italy in the company of cardinal Grimaldi, he returned to Paris, when the munificent superintendant of the finances, Fouquet, took him into his house with a liberal pension. After the disgrace of that minister, the post of secretary and interpreter for the oriental languages was conferred upon d'Herbelot. He visited Italy a third time, where he received extraordinary marks of favour from the Grand Duke of Tuscany, Ferdinand II. Colbert recalled him to France, where he had a pension from the king to enable him to pursue his studies. He then engaged in the composition of his Bibliothèque Orientale, which he first compiled in the Arabic language, and it was Colbert's intention that it should be printed at the Louvre with types cast for the purpose; but after his death the plan was changed, and d'Herbelot translated his work into French. He was made professor royal of the Syriac language, and died in 1695, with the character of one of the most universally learned men of his time. His great work, the "Bibliothèque Orientale," is a col-

a collection, in alphabetical order, of all kinds of matter, biographical, literary, religious, &c. relative to the East, derived from oriental writers, and though indigested, and defective in many points, it is very useful for consultation. He also composed a dictionary of the Turkish, Persian, and Arabic languages, and various treatises, which have not been published.

Note (34), Page 194.

Antony Vion, seigneur d'Herouval, merits a place among those who, though not men of letters by profession, have materially contributed to the aid of literary researches. He was born at Paris of an ancient family in 1606, and in 1635 was admitted to the office of an auditor in the chamber of accounts, in which department several other members of his family had possessed the same post. Having contracted an acquaintance with many of the most eminent literary characters of his time, he employed all his leisure in searching out with the greatest diligence every thing in the records of his office that could be of service to them in their enquiries, which he immediately

ately communicated to them. In this manner he gave very valuable assistance to father Labbe in his collection of Councils, to Don Luke d'Acheri in his Spicilegium, and to Du Cange in his new edition of Joinville; as well as to various other writers. These offices to the learned he continued till he was disabled by repeated apoplectic attacks, which at length carried him off in his eighty-third year.

Note (35), Page 194.

Adrian Auzout was a native of Rouen, who obtained great reputation as a mathematician, and was a member of the Academy of Sciences. The invention of the micrometer, on which instrument he wrote a treatise, is ascribed to him by the French, in opposition to the prior claim of Mr. Gascoigne, an Englishman: it is not improbable that each might be an original inventor. Auzout is said also to have been the first who thought of applying the telescope to the quadrant, for astronomical purposes. He died in 1691.

Note

Note (36), Page 195.

Job Ludolf, born at Erfurt in Thuringia in 1624, studied the law in the university of that place, but at the same time indulged his passion for learning languages, especially those of the East, among which the Æthiopic or Abyssinian engaged his particular attention. He travelled for instruction into various countries of Europe, and visited the court of Christina, the resort of so many learned men. Returning to Erfurt, he practised as a counsellor for many years, during which he was frequently present at diets held on account of contests between the electors of Saxony and the archbishops of Mentz. He then withdrew to Frankfort, with the view of pursuing his studies in private life, but was taken from them by the Elector Palatine, who placed him at the head of his financial administration. In this situation he twice revisited France, where he frequented the public libraries for the purpose of augmenting his stores of oriental learning. He finally retired to Frankfort, where he died, in general esteem for his knowledge and

and virtues, in 1704. Ludolf was the author of several works, of which the principal was his "Historia Æthiopica," with its Commentary and Appendix, comprising a detailed account of the history, religion, manners, &c. of the ancient Æthiopians and modern Abyssinians. Although errors and inaccuracies have been detected in this performance, especially by some Roman-catholic writers, whose prejudices he offended, it is generally accounted to contain much valuable and authentic information. He also published an Abyssinian Grammar and Dictionary, and Records of the Church of Alexandria.

Note (37), Page 195.

Francis Blondel, a man of various attainments, but chiefly distinguished as an engineer and architect, was born in 1617 at Ribemont in Picardy. Nothing is recorded of him till he was appointed in 1652 travelling governor to the young count of Brienne. On his return, after three years absence in the North of Europe and Italy, he printed a relation of their travels in Latin. He was then employed in

in various foreign negotiations, among which was one that caused him to visit Constantinople and Egypt. He was rewarded for his services by a brevet of counsellor of state, and was made mathematical professor in the royal college, and instructor to the Dauphin as here mentioned. It seems more extraordinary that Huet, who, at one time of his life, had been so ardent a votary of mathematical studies, should take occasion to speak disparagingly of them, than that Blondel, their professor, should be displeased with such an attack: but the rank of precedence among the different pursuits of mankind will never be adjusted by the respective proficients in each. It was not till 1665 that Blondel became known as an architect, when he was sent to Saintes by order of the court to build a bridge over the Charente. Thenceforth he was much employed in public works, of which, one that obtained the greatest applause was the fine gate of St. Denis, entirely erected by him. He was appointed director and professor of the newly established Academy of Architecture, for the use of which he published a "Course of Architecture" that became a standard work. He also wrote a "Treatise

tise on the Art of throwing Bombs," and a "New Method of Fortification," and other works, both scientifical and philological. He was a member of the Academy of Sciences. Blondel, named by artists *the Great*, to distinguish him from another of the name, died in 1686.

Note (38), Page 198.

The *call* of our prelate was not only extremely tardy in its operation, but seems finally to have been unable to overcome a reluctance to "submit his neck to the yoke" of the priesthood. He appears to have taken ordination like a nauseous dose, that is swallowed down as quickly as possible in order to get rid of the taste. The rapidity of the process equalled that of the abbé Choisy, who also proceeded in three days through the degrees of sub deacon and deacon to that of priest, which he called "marcher d'un pas de géant;" and who said his first mass on ship-board, at about the same distance of time that Huet took before he officiated in the crypt of St. Genevieve. With respect to Huet's grateful acknowledgements

to

to this patroness saint, I shall only observe, that if they are to be taken as the genuine expression of his sentiments, and that he really thought the protection of St. Genevieve necessary to procure him that of the Almighty, his theological studies had contributed very little to the enlargement of his mind.

Note (39), Page 199.

There may be reason to suspect that this Jew understood as well how to sell his religion as his coins. The instances of real conversion from Judaism to Romanism are, I believe, extremely rare, as, indeed, there must be a prodigious mass of prepossession to overcome before it can take place.

Note (40), Page 201.

The Ionic a minore. See the accurate account of it given by Dr. Carey in his "Latin Prosody."

Note (41), Page 202.

Nicholas Heinsius was born at Leyden in 1620. He was closely allied to literature not only

only on the father's side, but on the mother's, who was a sister of the eminent critic, Janus Rutgersius. His father was the director of his education, which was so successful, that at the age of seventeen he was a correspondent of some of the most celebrated scholars of the time. He travelled in his youth to England, France, Germany, and Italy, assiduously employing himself in collating books and manuscripts in the principal libraries, and collecting monuments of antiquity. In Italy he published his Latin elegies, thence entitled Italics, which gave him a high rank among the modern poets in that language. In 1649 he visited Sweden in consequence of an invitation from Christina, and returned with a commission to purchase manuscripts and medals for that princess. For this purpose he again travelled into France and Italy; and in 1653 returned to Sweden in order to procure reimbursement for the money he had expended, which, after the queen's abdication, he found no easy matter. Whilst in that country he was nominated by the States General their resident at the Swedish court. The death of his father obliging him to return to Holland, he was made secretary to the city

of

of Amsterdam; but an action being brought against him on account of promise of marriage to a woman by whom he had had two children, which was determined in her favour, he accepted a second nomination to the residency in Sweden, and some years afterwards went as envoy extraordinary to Muscovy. He was employed in some other public negotiations, and finally retired first to a country-house near Utrecht, and then to Vianen, devoting himself to a life of literary leisure. He died on a visit to the Hague in 1681. The poems of Nicholas Heinsius have been frequently printed, and, as well as his Latin Letters, are written with great purity. He gave valuable editions of Virgil, Ovid, Claudian, Prudentius, and Paterculus; and after his death his notes upon several other Latin authors were published. Few persons have more happily united the talents of a man of letters and a man of business than this eminent scholar.

Note (42), Page 203.

If the whole of this argument is founded upon the assumption that there has been no

nation, savage or civilized, the popular religion of which has not been full of superstition and mysticism, the fact is incontrovertible; but it is not easy to perceive what effect it is to have upon those who are prepared to admit that all such religions are delusions or impostures. If these "impious" have rejected the others upon the ground of their being contrary to reason and common sense, they will rather add the new one to the number, than be inclined to adopt it because its absurdities are of a similar kind. The distinction that would most forcibly operate upon their minds in favour of the proposed system, would be its freedom from any such correspondence; and many of the best friends to christianity would take up its defence upon that ground preferably to any other.

NOTE (43), PAGE 203.

PETER SYLVAIN REGIS was born in 1632, in the county of Agenois. He studied under the Jesuits at Cahors; and being destined to the ecclesiastical profession, he began a theological course at the Sorbonne. But with this he was disgusted by the tediousness of a professor in discussing

discussing the sole question of the hour of the institution of the eucharist; and having been struck with the view of the Cartesian philosophy derived from the conferences of Rohault, he became exclusively attached to it. After he had obtained a complete knowledge of the system under this master, he went upon a kind of mission to propagate it at Toulouse; and his success was so great, that his conferences were attended by the whole city; men of letters, magistrates, ecclesiastics, and even ladies, some of whom became very able Cartesians. He obtained the same applause at Montpellier, and finally came to the capital, where he lectured in the house of the chemist Lemery. A room in a private house was incapable of containing the conflux of auditors; and it was usual to send to keep places some hours before the lecture began. The archbishop of Paris, however, who was a zealous partisan of the ancient philosophy, interposed his authority in the polite way of advice to M. Regis to suspend his instructions—such was the liberty of philosophizing in the French capital in 1680! He then employed several years in writing a work which was published in 1690, with the title of "Sy-

stême de Philosophie contenant la Logique, la Métaphysique, la Physique, et la Morale," for so wide was the compass of his researches. In the following year appeared his reply to Huet's "Censura Philosophiæ Cartesianæ;" and notwithstanding the terms in which this author speaks of it, Boyle has pronounced it a model for all those who undertake to defend the same cause. He was next engaged in a controversy with the celebrated Mallebranche, which turned upon the question whether the apparent size of an object depends solely upon that of its image upon the retina, or upon that in conjunction with the judgement formed by the mind of its distance. Mallebranche, who maintained the latter opinion, procured a determination in its favour by four eminent geometricians; but Regis, instead of giving up the point, made attacks upon the umpires. Theology was still a subject of his serious meditation, and he undertook the arduous task of conciliating Faith and Reason, by a sort of treaty of partition between the two. In his work on this subject he gave to Reason the consideration of the external proofs of revealed religion, after which she was entirely to abandon herself to Faith for the

the doctrines. Of this partition it is needless to observe that its apparent preciseness vanishes in practice. Regis entered the Academy of Sciences in 1699, but his growing infirmities prevented him from performing any of the academical functions. He died in 1707, at the hotel of the duke of Rohan, who gave him an apartment, and paid him the pension settled upon him by the marquis of Vardes, his father-in-law, which was his principal support, though he had through life much acquaintance among persons of high rank.

Note (44), Page 212.

Peter Poussines was born in 1609, at Laurane, in the diocese of Narbonne. He entered among the Jesuits at Toulouse, and distinguished himself so much by his proficience in learning, that his superiors dispensed him from the common rules to which the pupils of the order are subjected in the progress of their studies. He appeared early as a translator of some of the later Greek writers; and in 1651 he published a version of the "Alexiad" of Anna Comnena. He was called to Rome by the general of the order

order in 1654, and placed in the scriptural chair of the Roman college. The entire works of the historian Pachymer having been lately discovered, cardinal Barberini engaged Poussines to undertake the Latin version of them; which he completed, and that author was published at Rome in 1669 and 1671. His interpretation was criticized by some as too paraphrastical; but others judged that such a mode was necessary in conveying the sense of a difficult and obscure writer. Queen Christina, who at this time resided at Rome, took great notice of this learned Jesuit, and urged him to publish his translation of St. Methodius, which at length appeared from the Louvre press. Among his literary labours may be mentioned a contribution to the vast hagiographical compilation of the Jesuits of Antwerp, of more than 200 lives of Greek, Languedocian, and Gascon saints, "whom (says his biographer) he as it were raised from the dead." The value of this resuscitation must be determined by those who are critics in this branch of biography. He closed a life of learned industry at Toulouse in 1686. A prodigious mass of letters found in his chamber after his death, the result

sult of his correspondences throughout Europe, was committed to the flames, that it might not betray secrets; such was the constitutional jealousy of the order to which he belonged!

Note (45), Page 214.

Charles de la Rue, one of the more eminent of the polite writers among the Jesuits, was born at Paris in 1643. He took the habit of the order in 1659, and was appointed a professor of Latin and rhetoric. A Latin poem which he wrote on the conquests of Louis XIV had the honour of a translation by the illustrious Corneille, and procured him an introduction to the king. Naturally of an ardent disposition, he felt a great desire to be sent on a mission to convert the savages in Canada, but his superiors thought he might be more usefully employed as a preacher at home. In this vocation he obtained great applause; but there was at one time some danger lest he should too much incline to the fanciful and ingenious strain. He was reckoned the best reciter of a sermon in his time; on which account it was thought extraordinary that he should be an advocate

advocate for reading discourses, rather than delivering them from memory, according to the usual practice. His arguments were, that the preacher, freed from the apprehension of failing in his recollection, would recite from notes with still more confidence and energy, and might devote to the improvement of his composition all the time that would be spent in getting it by heart. A considerable number of his pulpit performances was published, consisting of panegyrics of saints, funeral orations, and moral discourses, among which are distinguished his sermon on Public Calamities, and his Dying and Dead Sinner. His theological labours did not prevent him from proceeding in the career of polite literature. He composed tragedies both in Latin and French, which obtained the praise of Corneille. One of the latter was about to be performed on a Parisian theatre, when the author procured an injunction to prevent the performance. His Latin poems, a large proportion of which were panegyrical, bore a respectable rank among the modern compositions of that class. De la Rue was the editor of the Delphin Virgil. He died in 1725, at the age of eighty-two.

NOTE

Note (46), Page 214.

Elias Benoit, born at Paris in 1640, was brought up to the ministry among the French protestants, and, becoming a refugee in Holland on the revocation of the edict of Nantes, was made pastor of the church at Delft, where he died in 1728. He was a man of learning, and wrote an elaborate "History of the Edict of Nantes" in 5 vols. 4to, and also a "History and Apology of the Refugee Pastors." He left in manuscript a memoir on his own life, in which he had drawn a curious picture of a matrimonial plague, in the person of the consort who fell to his lot. "I married a wife possessed of all the faults that could torment a husband who was a lover of peace: covetous, pert, quarrelsome, capricious, and inspired with an eternal spirit of contradiction, for the space of forty-seven years she was in every possible way the curse of her wretched husband." The bitterness of this posthumous invective seems to denote it to be the only vent which the poor man durst give to his complaints.

With respect to the point of controversy between

between him and de la Rue, it probably turned upon the use of the vernacular language in communicating the scriptures to the people. The verse of Nehemiah in our version runs thus: "So they read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading."

Note (47), Page 218.

John Pearson, bishop of Chester, was the son of a clergyman in the county of Norfolk, where he was born in 1613. He received his education at Eton school and King's college in Cambridge, of which he became a fellow. He occupied different livings, and at the breaking out of the civil war accompanied lord Goring to the West as his chaplain. We find him, however, in 1643 appointed minister of a church in London, where he preached the sermons which were the foundation of his admired "Exposition of the Apostles' Creed," a work which has passed through many editions. In 1657 he, together with another clergyman, held a dispute on a conference with two Roman-catholics, on the nature of Schism, of which a garbled

a garbled account was published at Paris. After the Restoration his learning and merit procured him various promotions; and in 1661 he was a principal manager of the Savoy conference with the presbyterian divines. His conduct on this occasion has received an honourable testimony from one of his chief antagonists, Richard Baxter, who represents him as a reasoner not less calm and moderate than able and accurate. In the same year he was appointed Margaret-Professor of Divinity at Cambridge, and soon after, master of Trinity college. After holding this office ten years with great reputation, he was promoted in 1672 to the see of Chester, in which city he died in 1686. Bishop Burnet gives him the character of "the greatest divine of the age, and a man of spotless life and excellent temper;" he intimates, however, that he was remiss in his episcopal duties, probably in consequence of his habits of deep study, and an easy disposition. The work by which he principally established his character for erudition was his "Vindiciæ Epistolarum S. Ignatii," 4to, 1672. This was a vindication of the genuineness of the seven Greek Epistles of Ignatius mentioned by Eusebius, the spuriousness of

of which, as well as of the other epistles ascribed to that father, had been argued by Blondel, Daillé, and others, in the controversy concerning episcopacy. After bishop Pearson's death a volume of his remains was published, consisting chiefly of chronological tracts relative to the life and acts of St. Paul, and the succession of the first bishops of Rome. They were edited by the learned Dodwell, and were judged worthy of the high reputation of their author.

A reflection may here not be misplaced relative to the advantage in point of general reputation obtained by the English divines of that period, through the custom of writing their learned works in the Latin language. By the use of this tongue they were rendered members of the literary community throughout Europe, and addressed their works equally to persons engaged in similar studies, though of different and hostile countries and persuasions. If the subject was a matter of controversy between different churches, it was obviously proper to present it in a form equally accommodated to all the parties concerned; and if it related to the history and doctrines of the christian church in general, it was an appeal

to

to the critical judgement of the learned in all parts of christendom alike. Translations from one vernacular tongue to another only circuitously and partially effect what a common language would do at once; nor, indeed, can they ever carry the weight and consequence of original compositions. Huet would probably never have known the names of Gale, Bernard, or Pearson, had they written only in English; at least he could have maintained none of that intercourse with them, which has caused them to appear so respectably in his work.

Note (48), Page 223.

Francis Combefis, born in 1605, in the diocese of Agen, studied first under the Jesuits of Bourdeaux, and in his twentieth year entered among the Dominicans of that city. He taught philosophy and theology in their convents; and by his diligent study of the Greek fathers and ecclesiastical historians, and his editions of some of their works, he had raised such a reputation, that in 1655 the French prelates engaged him with a pension to undertake the editing and translating of several of the Greek fathers

fathers whom they were desirous of having published. Colbert likewise employed him to continue the editing of the Byzantine historians who were publishing at the Louvre press; but the expenses of the wars of Louis XIV interrupted this, with many other useful and splendid projects of peace. Combefis passed a life in these and other learned labours, and died, worn out by his austerities, and his sufferings from the stone, in 1679. He seems, from the account of Huet, to have had a perfect appetite for laborious tasks, and to have possessed more industry than parts or taste.

Note (49), Page 221.

Possibly many of Huet's readers will not give him all the merit he assumes to himself for being the means of taking away a pleasant walk belonging to the public, in order to enlarge the Jesuits' garden. There seems to be no justice in robbing even "the idle populace" of an innocent pleasure, to confer it upon a private order; and the aristocratic spirit which dictates such encroachments will scarcely be approved by those who have the most moderate ideas

ideas of popular rights. Nothing more honourably distinguished the free states of antiquity, than the sacred regard paid to the right of property invested in communities, and subsisting in all their members individually; and it was a powerful bond of attachment to country, that so many things of use and ornament were left in that state of undivided possession. Among ourselves too much connivance is given to the usurpations upon the public perpetually meditated by wealth and power; and it would not be difficult to bring instances in which the pleasure and convenience of the lower ranks in society have been as grossly violated as in the case here recorded.

Note (50), Page 224.

Nicholas Boileau, sieur Despreaux, who, of all the eminent literary characters of his time, seems to have been the least in our prelate's good graces, was born at or near Paris, in 1636. He was a remarkable example of the difference of disposition sometimes observed between the child and the man in the same individual; for, whilst his brothers announced quick

quick parts and turbulent tempers, he was distinguished by quietness and taciturnity. He was, however, secretly imbibing a taste for polite letters, and it was become so decided when he was placed with a brother-in-law, a clerk of parliament, that his repugnance to legal employment caused him to be sent home as a confirmed dunce. To the study of scholastic divinity he showed an equal aversion, so that he was at length suffered to follow his own inclination. He was only known by his intimates as one who possessed talents and vivacity, when at the age of thirty he burst upon the public as a writer of satires. In these he at once obtained a pre-eminence over all his countrymen and cotemporaries, and caused himself to be equally admired for his wit and dreaded for his severity. The principal objects of his attacks were bad and tasteless writers, in exposing whom he was not sparing in personalities. At the same time he was not backward in bestowing praises where he thought them merited, or conducive to his interest; and he was lavish of his incense to the *master*, homage to whom was the primary duty of French literature in that age. His "Epistles," upon the model of those

of

of Horace, his "Art of Poetry," and his mock-heroic of "Le Lutrin," placed him at the head of the moral, didactic, and gravely witty poets of his nation; and it must be allowed that in the qualities of correctness, taste, good-sense, clear and strong expression, and the mechanism of verse, his compositions are nearly perfect. In the higher departments of poetry he did not excel, as he was too void of sensibility for the tender and pathetic. He exercised his wit in prose as well as in verse; and though little acquainted with science, he rendered it an essential service by ridiculing in his burlesque "Arrêté" that attachment to the doctrines of Aristotle, which was near producing a real decree from the parliament of Paris against the philosophy of Descartes. The freedoms he had taken with the French Academy, and with many of its members, caused his admission into that body to be deferred to his forty-eighth year; and even then, the king's special recommendation, and his consent to the admission of la Fontaine, were necessary to procure an unanimous election. He was, indeed, much less beloved than feared by his literary brethren, and Racine alone seems to have been on terms

of intimate friendship with him. Though not deeply learned, he had a great respect for the ancients, and entered so warmly into the famous dispute relative to their merit in comparison with the moderns, as to regard as personal enemies the advocates of the latter. He both thought and acted with as much freedom as the times would allow; and did not hesitate to show his attachment to the Jansenists of Port-royal even when they were the objects of court persecution. By the practice of a prudent economy, joined to the favours of the crown, he was placed in easier circumstances than fall to the lot of poets in general. He was, indeed, charged with a disposition to avarice; yet he gave instances of generosity to men of letters; and his purchase, at a liberal price, of the library of Patru, and allowing him the possession of it for life, was much applauded. To his moral character in general few objections can be made, except those arising from a caustic humour, and too free an indulgence of his literary animosities. He died in 1711, and bequeathed almost the whole of his property to charitable uses.

There is a curious anecdote respecting Boileau,

eau, which displays both his art of adulation, and his sense of the sacrifice its success cost him. Having obtained an introduction to the king in consequence of the ingenious flattery of him which he puts into the mouth of Mollesse in the Lutrin, his Majesty pressed the poet to say what passage of his works he thought the finest. After some affected hesitation, Boileau mentioned the conclusion of his First Epistle, which consists of a very elaborate eulogy of the king and his government. It was of course read, and Louis received the praise with unusual marks of satisfaction, and immediately conferred upon him a pension of 2000 livres. Boileau returned from court loaded with honour and emolument; but he often said to his intimates, that the first reflection inspired by his good fortune was a melancholy sentiment of the loss of his liberty, as the inevitable consequence of the favours he had received.

With respect to the topic of dispute between Boileau and Huet, the opinion of the latter, that in the passage "Let there be light and there was light," the sublimity is not in the expression, but in the thing, appears to be

just; for it is difficult to conceive how the fact could be announced with more naked simplicity, or in a manner less impressive to the imagination. Whether a writer of good taste in an age of refinement would not have preferred this simplicity of expression to a more studied phraseology, in relating a circumstance of so much intrinsic grandeur, is another consideration; but that the sacred historian had no such artificial regard to effect, is evident from the simplicity of his language on other occasions. Huet had some reason to complain of the manner in which Boileau adverted to his opinion in the preface to his new edition. These are his words: "What shall we say of one of the most learned men of the age, who, enlightened by the rays of the gospel, has not perceived the beauty of this passage; who has dared, I say, to advance, in a work written to demonstrate the truth of the Christian religion, that Longinus was mistaken when he thought these words sublime?" We cannot here but recognize an insinuation of the serious charge of impiety on account of a mere critical opinion; a most unjustifiable censure; which the writer

writer himself, in a subsequent edition of his poems, acknowledged to be "somewhat too strong."

Note (51), Page 225.

The principal subject of these disputes, so cautiously touched upon by Huet, was the *regale*, a prerogative assumed by the kings of France to present to all the simple benefices of a diocese during the vacancy of a see, and to dispose at pleasure of the revenues of the bishopric. With this were mixed certain points of the liberties of the Gallican church, and certain decisions of the assembly of French clergy in favour of the independence of the crown and church. The pope, Innocent XI, opposed all these attacks upon the supremacy and authority of the see of Rome, with a violence and pertinacity that at one time seemed likely to effect a separation of the kingdom of France from the papal dominion; but the scruples of the king, enforced by his Jesuit confessors, and by the bigotry of his advancing years, prevented these extremities, and in the end produced

duced a compromise in which the advantage remained to Rome.

Note (52), Page 227.

Although the favour of the good bishop was gained by the compliment paid him by the candidate in choosing him for arbiter, yet to hold his disputation in the Greek language was but a piece of idle coxcombry, necessarily rendering the matter of the debate entirely frivolous, since it was impossible he could expatiate in that language beyond mere scholastic forms. Indeed, he would probably have done no more in Latin. On a similar occasion, Casaubon, who was one of the auditors, upon being asked how the respondent had performed in the two languages, bluntly replied, "Malè, *και κακως*."

Note (53), Page 228.

Fabio Brulart de Sillery, son of the marquis of Sillery, was born in 1655. He was a doctor of the Sorbonne; and, besides his theological studies, entered into the pursuits of polite

polite literature, and obtained reputation by his compositions in poetry and oratory. When bishop of Soissons, he was chosen by the assembly of clergy to harangue the exiled James II, the true confessor of the Roman catholic religion. His performance on this occasion was greatly admired, and, being translated into various languages, was widely dispersed. The bishop was made an honorary member of the Academy of Inscriptions, to which he communicated various memoirs on subjects of antiquity. He was also admitted into the French Academy, and on his reception delivered some ingenious remarks on the nature of different languages, and the characters of eloquence and poetry. He founded various useful establishments in his diocese, and usually devoted more than half his revenue to charitable uses. He died in 1714.

NOTE (54), PAGE 231.

CHARLES DE ST. DENIS DE ST. EVREMOND, descended from an ancient family in Lower Normandy of the name of Marquetel, was born near Coutances, in 1613. After studying at Paris,

Paris, he entered into the army. He distinguished himself both as a gallant officer and a man of wit and politeness, and acquired the favour of the prince of Condé, who made him a lieutenant in his guards. This prince, however, had the foible of being fond of exercising raillery upon others, without bearing a retort in kind; and learning that St. Evremond had treated him freely in private company, he deprived him of his lieutenancy. Mazarin afterwards threw him into the Bastille for similar liberties taken with himself: in the war of the Fronde, however, he adopted the royal cause, and was rewarded with the post of field-marshal, with a pension. A satirical letter which he wrote against the peace of the Pyrenees gave fresh offence at court, and an order was issued for a second commitment to the Bastille, which he escaped through a timely warning, and fled to England. He was graciously received by Charles II, who loved wit and pleasantry, and England was thenceforth his place of residence; for though several of his great friends exerted themselves to obtain his return, permission for this purpose was not granted till he was too old to change his abode. "He rather chose (he said)

said) to remain with people accustomed to his wen"—alluding to a tumour of this kind on his forehead. When the duchess of Mazarin, after quarrelling with her husband, took up her residence in England, St. Evremond passed much of his time in her society, and dedicated to her a great part of his writings. He maintained a correspondence with the celebrated Ninon de Lenclos, to whom he sent these lines:

Je vis éloigné de la France,
Sans besoin et sans abondance,
Content d'un vulgaire destin.
J'aime la vertu sans rudesse;
J'aime le plaisir sans mollesse;
J'aime la vie, et n'en crains pas la fin.

He maintained a kind of epicurean character, but without renouncing the profession of the religion in which he was born; and, after protracting a cheerful old age to his ninetieth year, died in 1703, and was honoured with a tomb in Westminster abbey.

There was a time when the writings of St. Evremond stood much higher in reputation than they do at present. They consist of poems, comedies, and tracts political, philosophical, and miscellaneous, in which there is vivacity,

city, ingenuity, and good sense, but nothing that indicates superior genius.

Note (55), Page 231.

Avranches is a small ancient city in Lower Normandy, on the confines of Britany, near the sea. The climate is said to be temperate; but the whole of that part of France lies under the imputation of wetness and inclement winds, in consequence of the vicinity of the sea. As Huet, however, was a Norman, there could be nothing unusual to him in the climate; and the reasons he assigns for so uncommon a step as resignation of a bishopric with all its important duties, are so insufficient, that they cannot be regarded as the real ones. In fact, he had become habitually so much the man of letters, that he was unfitted for an active station. We are told that when persons came to him about business, they were constantly informed that his lordship was at his books, and could not be disturbed; upon which one of them exclaimed, "Why did not the king give us a bishop who had finished his studies?" In such a state, mutual dissatisfactions could not

not fail to arise; and from the tokens of a querulous and irritable temper exhibited in these memoirs, we may be assured that his patience would soon be exhausted. Neither does he seem ever to have had his heart in the pastoral office, notwithstanding his diligence in holding synods and framing constitutions, in which he acted as an imitator of the bishops of antiquity. He resigned, therefore, because he felt the episcopal charge wholly unsuited to him; in which he did better than, like some other learned prelates, to hold the station and neglect its duties.

Note (56), Page 232.

Francis de la Chaise, born in 1624 of a good family at Forez, entered into the society of Jesuits, and, after passing through various offices in its schools, rose to the post of provincial of Lyons. He had a good figure and a polite address, and possessed that suppleness and smoothness of character which has been common in the members of a society studiously fashioned to the business of the world, as well as to the pursuits proper to a religious order.

These

These qualities, added to his being a man of family, caused him in 1675 to be selected for that important post in a catholic monarchy, confessor to the king; a post which the Jesuits in many countries almost appropriated to themselves, and occupied so much to the advantage of their order. Father la Chaise held it during the remainder of his life, and by his art and prudence maintained an influence over the king which rendered him independent of the courtiers, and even of Madame Maintenon, who disliked but could not shake him. He made a splendid figure, which did not injure him with a sovereign who loved parade and sought indulgence for his own profusions. He had the disposal of almost all benefices, and heaped wealth on his relations; yet was ready to perform friendly offices for others, so that the duke of St. Simon has reckoned disinterestedness among his virtues. Though, as a Jesuit, he was a natural enemy to the Jansenists, and has been charged by them with being the author of the persecutions they underwent, a constitutional mildness and moderation prevented him from pushing them to extremities, as his successor le Tellier did. He had a taste for polite litera-

literature, and was particularly fond of medals, of which he had a fine collection, and which he frequently communicated to his associates of the Academy of Inscriptions. Louis was so much attached to him, that he would not permit him to resign his office when his mind and body were both debilitated by age; "but (says the duke of St. Simon) still caused the *carcass* of his confessor to be brought to him, and went through with him the usual ceremony." Probably he did not dislike a confessor who had lost his memory. Father la Chaise died in 1709, at the age of eighty-five.

Note (57), Page 235.

John Mabillon, one of the most learned and laborious of the French ecclesiastics, was born in the diocese of Rheims in 1632. He entered among the Benedictines of St. Maur in his twentieth year, and was making great progress in his studies, when they were interrupted by a perpetual headach with which he was long afflicted. He passed several years in different monasteries of the order, during one of which he was stationed at the abbey of St.

St. Denis, with the office of showing to strangers the treasures of antiquity in that place. It is probable that this office inspired him with the antiquarian spirit, though his love of truth was shocked by the fables he was obliged to relate of some of the articles of exhibition. One of these was, doubtless, a mirror pretended to have belonged to Virgil, his accidental breaking of which set him free from an employment unworthy of him. The intervals of returning health were spent by him in laying up a copious store of learning; and in 1664 he had acquired a reputation which caused him to be appointed assistant to Dom d'Achery in publishing his "Spicilegium Patrum." A complete edition of the works of St. Bernard was his next task, which was followed by some volumes of the Lives of Saints of the Benedictine Order, which, from a judicious compilation of ancient ecclesiastical monuments, he rendered a more valuable performance than such biographical works usually are. He began in 1675 to publish a curious collection of ecclesiastical remains under the title of "Vetera Analecta," accompanied with learned dissertations of his own. The work for which he

he is considered as the greatest benefactor to antiquarian literature appeared in 1681, entitled "De Re Diplomatica lib. vi." It is a vast compilation of every thing relating to ancient records and public instruments, the result of the examination of an infinite number of charters, deeds, &c. digested so as to form a perfect system of the art of verifying and explaining monuments of that kind. Being now reckoned at the head of this branch of knowledge, he was sent by Colbert into Burgundy to examine some ancient pieces relative to the royal family of France; and he executed this task so satisfactorily, that he had a similar commission first into Germany, and then into Italy, for the purpose of searching for documents illustrative of the history of the French church and kingdom. He returned with a vast treasure of books and manuscripts; and published an account of his discoveries in Italy under the title of "Musæum Italicum." He had afterwards a controversy to maintain with the fanatic Rancé, founder of la Trappe, who held that learning and science were foreign to the monastic profession.

Mabillon's spirit of research, and attachment to

to truth, at length involved him in a contest which affords a striking elucidation of the spirit of interested superstition. In his visit to Rome he had accurately examined the catacombs which had proved an inexhaustible mine of the relics of pretended martyrs, and he found sufficient reason to be convinced that the pretence was either credulity or imposition. After long keeping the discovery to himself, he at length published it to the world in a treatise entitled "Eusebii Romani ad Theophilum Gallum Epistola de Cultu Sanctorum ignotorum." The work excited an alarm among the bigots in various catholic countries, and especially at Rome, where it touched upon a gainful craft. It was brought before the Congregation of the Index, and escaped a direct censure only upon the author's promise of publishing a new edition with such alterations as might remove the objections of that body. So little had the spirit of Rome improved in liberality at the beginning of the 18th century! The last great labour of father Mabillon was his "Annales Ordinis S. Benedicti," of which he published in succession four volumes fol., and had prepared another for the press at the time

time of his decease, which took place in 1707. The character of this ecclesiastic for piety, modesty, humility, and all the virtues belonging to his station, is spoken of with as much commendation as his industry and erudition. His works are very voluminous, and are all of first-rate authority in their class.

Note (58), Page 235.

Ezechiel Spanheim, eldest son of the learned Frederic Spanheim professor of theology at Leyden, was another illustrious example of the union of profound erudition with talents for public business. He was born at Geneva in 1629; and having accompanied his father to Leyden, established a character in that university which caused him to be appointed governor to prince Charles, only son of the Elector-Palatine. He was afterwards sent as envoy to several of the courts in Germany and Italy, and to those of France, Holland, and England, and was present at some of the most important treaties for war and peace in those times. In 1679, with the consent of the Elector-Palatine, he passed into the

service of the elector of Brandenburg, and was employed in various negotiations at different courts. When that elector took the regal title, Spanheim was decorated with that of baron; and was afterwards sent as resident embassador to the court of queen Anne. He died in London in 1710, at the age of eighty-one. It was said of him, that he acquitted himself in his diplomatic capacity as if he had been detached from letters, and in that of a man of letters as if he had been unconcerned in politics. Among his services to literature one of the most considerable was his work "De Præstantia et Usu Numismatum antiquorum," of which there have been several editions. It is regarded as one of the best treatises that has ever appeared on the medallic science, both on account of its extensive learning, and its methodical arrangement. This subject he also pursued in several letters and dissertations on particular rare and curious medals: His translation into French of the "Cæsars" of the emperor Julian, and his preface and notes to an edition of the works of the same emperor, are valuable exercises in philology; to which may be added his observations on the Hymns of Callimachus, and some

some dissertations on Roman antiquities in the collection of Grævius.

The wife of Ezechiel Spanheim was a great linguist, and was well versed in the doctrines of the different sects of philosophers. His second brother, FREDERIC, was a professor at Leyden, and maintained the literary reputation of the family by several learned works.

MEMOIRS

OF

PETER DANIEL HUET.

BOOK VI.

After the long disputes were settled which had broken the concord between the Roman see and the Gallican church, and hopes were given me of obtaining the pontifical diploma for the bishopric of Avranches, which I was to purchase at a great price, I had petitioned by letters to some cardinals, and to the pope himself, that this fine should be either entirely remitted me, or, at least, abated. Among these was Joseph Sanchez, cardinal d'Aguirre, a Spaniard, an able theologian, who had deserved well of the church by his excellent writings, and had obtained a great name throughout Spain. He answered without delay (in 1703) that he was greatly pleased with my letter, as he hoped it might be the introduction to that acquaintance and epistolary correspondence between

tween us which had been an object of his desire for many years, as he had signified in some writings formerly published by him in Spain, when he was openly expressing his opinion of me. He further added, that if things should turn out to his wishes, he might some time have the pleasure of embracing me; for that he, and some of his colleagues and countrymen, were then exerting themselves to render me a partaker of their dignity, and had already proposed the matter to the pope, and discussed it with him; that he was not repugnant to it, but feared the emulation, reproaches, and complaints of foreigners; but that neither himself nor his associates would remit any thing of their diligence, but would urge the pontiff with such incessant importunity, that though he were of stone or flint (to use the cardinal's own words) he must finally yield his consent; meantime the business and its result must be recommended to the Almighty. For myself, I can call God to witness that in this affair I regarded scarcely any thing else than the great good-will of this excellent person, and the Spanish cardinals, towards one of a nation then hostile to theirs, and their favourable opinion

of

of me; and that my eyes were never much dazzled with the splendour of this dignity, how brilliant soever. Returning therefore the warmest acknowledgements both to him from whom this design originated, and to the others who were sharers in it, and feeling my obligations still more warmly, I committed the whole to the divine determination. And the success of the scheme appeared probable, such was the zeal and ardour of d'Aguirre, had not a severe disease impeded his exertions; for the relief of which having, according to the advice of the physicians, repaired to Naples, he was there carried off by chronic debility, leaving the business unfinished. (1)

In the meantime I felt myself attacked by a stubborn complaint, which might rather be termed indisposition and languor than disease; and it may not be improper here to relate the cause of it, by way of caution. I had been accustomed from childhood to suffer so much in winter from coldness in the feet, that without artificial warmth my nights were entirely sleepless. In order, therefore, to procure external heat, I used to apply a tin vessel of the shape of a gourd, made for the purpose, which, filled

filled with boiling water, and put into the bed, kept up an agreeable warmth during the night, and proved gratefully cherishing to my cold limbs. I had used this fomentation for many winters, when the muscles and tendons of my legs first began to be affected with the humid heat; so that when, in the beginning of spring, I renewed my accustomed walks at Aulnai, my knees trembled, and my hams would scarcely support my weight. At length the frame of my left leg was so much disjointed, that of its two bones, the external, or fibula, frequently separated from the tibia, causing very acute pain, and obliging me, when I walked, to stop short as if my foot had stuck fast. This happened at the time when I was introduced to my episcopal functions, for which it totally disabled me. The cause of the evil was first sagaciously detected by Antony Menjot, a very skilful physician and my intimate acquaintance, who happened to be with me when the warm water was brought to my bed; and he assured me that the waters of Bourbon would prove a certain cure. I complied with his advice and went to Bourbon, where, by the copious use of these salutary waters, both internally,

ternally, and poured on my body through a spout, I not only recovered the former strength of my leg, but was unexpectedly relieved from a general indisposition. For the inactivity of a sedentary life having loaded the intestines with a great quantity of viscid phlegm, the putrescent vapours from which, affecting the heart and brain, occasionally brought on slight attacks of fever, all this noxious fomes was carried off by the penetrating force of the waters. Something like this I recollect to have read as happening to Justus Lipsius. After I had once experienced the salubrity of the Bourbon springs, I determined frequently to have recourse to them as a remedy against the maladies of advancing years; for the physicians agree that the seeds of disease are not expelled by the first use of the waters, but on a second or third repetition. For the purpose, therefore, of strengthening my general habit, and not of removing the debility of my legs, I visited Bourbon seven times in the course of seventeen years. When I first resorted thither, the physicians prescribed very strict rules of regimen, directing abstinence from fruit of every kind, and from reading; to which if I had

had submitted, I should have returned not much stronger, and certainly much more melancholy, than I went. I therefore made no alteration in my mode of life, either in my studies or my daily diet, and felt no inconvenience from this liberty. Induced by my example and better advised, patients thenceforth began to reject the severe injunctions of the medical faculty. (2)

At this place I met with an elegant and modest young lady whom I have celebrated in verse—Mary Elizabeth de Rochechouart, who had accompanied to Bourbon her aunt, the abbess of Fontevraud. It gives me pleasure to relate a circumstance by which her character may be estimated. I found her one day retired to a corner of a private closet, whilst her companions were all engaged in games, or in sportive conversation. She was attentively reading a book, which, as soon as she saw me entering, she hastily attempted to conceal. I positively declared that I would see it, and threatened violence should she refuse. With much reluctance and many blushes she at length submitted, and produced a book containing some of the smaller works of Plato from the

the Greek Basil edition; repeatedly entreating me to keep the thing secret, and, since chance had brought me thither, to read over with her from beginning to end the Crito, of which she had made a commencement. This was done, whilst I remained all the time fixed in astonishment, at the discovery of so much erudition, with so much modesty, in one of her tender sex and age. Yet this was a small part of her excellencies. (3)

On taking a journey from Bourbon to Bourges, I was waited upon by the professors of law, the study of which faculty had for many years flourished in that city. We had much discourse together, especially concerning the immortal ornament of their university, James Cujas*. I expressed my surprise that so great and noble a city should permit the remembrance of an excellent person, who had so widely extended the fame of Bourges, to be lost in it; since his tomb, which I had visited on that very day, was decorated by no honorary inscription and no marble sculpture: whence I earnestly exhorted them to pay this office of

* Note 21, b. i.

humanity

humanity to the memory of a man who had deserved so highly of letters, of the science of law, and of the university and city of Bourges; adding, that though the matter little or not at all concerned me, I would willingly contribute part of the expense of adorning his tomb, provided they would take upon themselves the remainder, together with the care of executing the work. They seemed to approve my proposal, and I hoped the business would be happily effected—but I heard no more of it.

Before I returned to Aulnai, the pleasant seat of my studies, I determined to visit the celebrated nunnery of Fontevraud, over which, and over the whole order which takes its name from Fontevraud, then presided the lady whom I have mentioned above, illustrious for her piety, talents, politeness, and other qualities, Marie-Magdalene Gabrielle de Rochechouart. This abbess possessed erudition beyond the measure of her age and sex, which she concealed beneath the veil of modesty, as if she was ashamed of being learned. (4) I had an acquaintance with her from her childhood, which I had cultivated by every respectful attention, and a frequent epistolary correspondence.

ence. I had come to Bourbon (1687) in her company; but she was recalled to Fontevraud upon urgent business some days before my departure, and it was agreed between us that I should visit her on my way to Normandy. I therefore went to Fontevraud through Bourges and Tours; and when I came to Chinon on the river Vienne, and put up at a public inn, I found it was the very house at which that facetious buffoon, who has acquired so much fame by his wit, Francis Rabelais, was born. It appeared to me a singular coincidence, that the house of one who has celebrated tavern joys in all his works, and during his whole life so much indulged in them, should have become a tavern.

Returning from my journeys I was accustomed to repose at Aulnai, and sometimes, as I have before said, to recall by pious exercises my mind, dissipated by long peregrinations and distracted by a variety of thoughts, to the contemplation of God and celestial objects. For this purpose I made use of the assistance of Urban Mangot, of the society of Jesus, my old friend, than whom I have known no one better acquainted with matters relating to holiness

liness of life and the salvation of souls. My mind, thus freed from human cares, and set apart from the commerce of the world, was more easily brought to considerations of piety; as was the case at this period, when I sent for Mangot to Aulnai.

The same solitude stimulated me to renew the study of philosophy, the mother of all science, which I had cultivated from early youth, and never entirely intermitted; and I received the greatest pleasure from its sublime topics. I could not, however, but wonder to observe the triumph of the Cartesian philosophy, which had seduced an age sunk in indolence and the contempt of sound learning, by an appearance of novelty, especially to those who are totally ignorant of the ancient philosophy, though, in fact, it contains scarcely any thing new. Its reputation was greatly favoured by the contests among those who dissented from it, some of whom defended the Peripatetic doctrine, for so many ages taught in their schools, while others attempted to overthrow and abolish it, supposing that they should bring its patrons and defenders into the same contempt. But although the Aristotelic philosophy labours under

under defects which it would be impudence or ignorance to deny, yet one who shall attentively have examined both must confess that it far excels the vagaries of Cartesianism. Having undertaken, in the work mentioned in the preceding book, to refute Descartes by weighty arguments, intelligence was brought to me in my retirement at Aulnai that swarms of Cartesians had risen against my dissertation (as the sect is petulant and impatient of contradiction), among whom stood foremost a certain professor of Franeker, John Schotanus, who engaged in the cause with so much ferocity, that he seems to have thought barking like a dog, and employing rancorous abuse, to be philosophizing with vigour. I was, however, assured by the curators of the university themselves, that his rage and violence were greatly disapproved by his colleagues and the whole university. Peter Cally, whom I have already mentioned, formerly my familiar acquaintance, and connected with me by many offices of friendship, who long taught philosophy in the university of Caen before it had been agitated by any gale of Cartesianism, conducted himself with little more moderation. Having frequently heard

me

me discoursing of this system when he was present at the philosophical conferences held at my house, he dived into its mysteries, and was inflamed with such a passion for it, that he openly abjured the principles and doctrines which he had taught for so many years, and both in his public lectures and private conversations could talk of nothing but Descartes. This new attachment he followed so inconsiderately and licentiously, that when he touched upon sacred topics, he could not refrain from interspersing and corrupting them with Cartesian notions; by which he finally incurred both injury and disgrace. When he understood that I was an open opponent of this philosophy, he so entirely renounced the friendship between us of many years standing, that not only all our former intercourse was at an end, but, giving way to intemperance of language, he spoke of me in a manner unworthy both of me and himself.

The same argument was maintained by John Eberhard Schweling, professor at Bremen, who was a more civil antagonist to me. It would have been easy to confute him, and many other minute philosophers, partakers of the same delusion;

delusion; but what limit could have been set to this disputation? The two great pillars of the sect, however, James Rohault (5) and Claude Clerselier (6), from the latter of whom I had received some marks of friendship, patiently suffered their opinions to be controverted. For my own part, having been accustomed to reap other fruits from philosophy than the art of contending by disparagement and abuse, I easily despised the sarcasms thrown out against me, and revenged them by silence; nor did I ever deign a reply to vain and futile reasonings raked up from the dust of the schools.

For a considerable time past, Bossuet, then bishop of Condom, and since, of Meaux, had attached himself to the Cartesians. He, indeed, cautiously dissembled his opinions in public; but in private, we occasionally had amicable but keen debates concerning some of the heads of this doctrine. I nevertheless, as a token of respect, sent him a copy of my book against the Cartesian fictions, with a letter written in the spirit of our long intimacy, in which I said that I doubted whether the present of a work of this kind, so adverse to opinions favoured by him, would prove acceptable, but that I

considered my first duty to be that of paying regard to the claims of ancient friendship; and that I hoped no alienation of kindness would be the result of this difference of sentiment. He answered, apparently in some displeasure, that he could scarcely excuse me for taking for granted that he approved the Cartesian doctrine, which, in my work, I had asserted to be prejudicial to the faith. I immediately rejoined in another letter, that I was perfectly convinced of his soundness in matters of faith, which for so many years past he had been declaring to the world in his discourses and writings; and that by calling him a favourer of Descartes I no more detracted from his orthodoxy, than is done from that of the holy doctor Thomas Aquinas when he is called a follower of Aristotle, or from that of the older fathers of the church, when they are termed Platonists.

Being about that time much troubled with a humour in my eyes, which prevented me from reading and writing, for my amusement I devised a kind of jocular romance, and dictated it to an amanuensis, in which I exposed to ridicule the fancies of the Cartesian sect, and of its dictator Descartes. It was entitled "Nou-

"Nouveaux Mémoires pour servir à l'Histoire du Cartésianisme." But as I thought it unsuitable to my character and dignity to entertain the literary populace with pleasantry of this kind, I took great care that my name should not be prefixed to this production. And as it was not known to the publishers themselves, they feigned another at pleasure, which, being designated only by initial letters, and misunderstood by other editors, was variously changed, and applied to different authors.

Some years before, de Thou, descended from that illustrious family of de Thou which has so well deserved of literature, had returned from Holland. He had filled the office of embassador from his Most Christian Majesty to Holland, with great splendour, and had spiritedly asserted the dignity of the French name against the contumacy of the Spanish embassador. But through his great liberality and magnificence of expense he had so far reduced his fortune that he thought of selling his library—that library which James Augustus de Thou in his testament affirms to have been collecting with great cost and diligence during the space of more than forty years; and the preservation

of which entire being important not only to his family, but to letters in general, he had prohibited it from being divided, sold or dissipated. According to the opinion of lawyers it was therefore to be held as a trust; but in this family difficulty, necessity was to be obeyed. I had for some years past been acquainted with de Thou. He came to me somewhat dejected, and having begun with a complaint of the hardships of the times, he asked me whether I thought the king could be persuaded to purchase for the use of the Dauphin his library, which was not altogether unworthy of such a destination, in regard either to the selection, the number, or the elegance of the books. I promised him to take care that the thing should be proposed to his Majesty, and to the minister of the finances, Colbert. This was done, but without success, the king giving for answer that his own library was large enough for his son's use. De Thou being disappointed in this expectation, looked out for other purchasers, but finding them cold, and sparing in their offers, the library remained unsold till his death; after which event, to the disgrace of literature, it was disposed of by his heirs upon such

such low terms, that whereas 100,000 livres had been expended on the binding and ornaments of the books alone, as I was assured by de Thou, the whole collection did not bring in a third part of that sum. As it was afterwards sold by detail, a part of it came into my possession, and proved a great ornament to my library; yet I could not but grieve at the dispersion of so noble a literary treasure, and at the little validity of the will and cautions of James Augustus de Thou for its preservation (7).

From this example I was led to be sensible of the certain destruction that awaited my library unless I should make careful provision for preventing it. Having long and attentively revolved this in my mind (1691), it appeared to me the best plan for keeping it entire to perpetuity, to present it to some stable society of persons bound to the rules of a religious life, and also addicted to letters; adding, however, these conditions; first, that I should enjoy the use of it during my life; then, that after my death it should neither be dispersed or divided, nor mingled with another, and that books taken out of it should not be changed, nor transferred from the place in which they were deposited,

either

either for the purpose of lending, or of being more commodiously read or studied, or for any cause whatsoever. Should these conditions be violated, the donation should be void, and my heirs or their descendants should have right and authority to reclaim the library. And in order that the conditions might be kept in perpetual remembrance, I directed them to be engraven in large gold letters upon a marble tablet, and hung up in an elevated and open situation in my library, that all might read them. They were approved by the fathers of the Professed House of Jesuits at Paris, to which I made the donation, and by the general of the order; and the affair was transacted before the royal notaries, and entered in the public registry (8).

The year 1691 was fatal to the duke of Montausier, then nearly at the age of eighty. His virtues, and his military and literary merits, have been so much celebrated by the learned throughout Europe, that a repetition of his praises would here be superfluous. But his distinguished favours to me, and the delightful intercourse I enjoyed with him for so many years, are so deeply impressed upon my mind, that

that neither frequent commemoration, nor daily recollection, is able to satisfy my emotions of gratitude.

Not long afterwards I went to Avranches, where a new and burthensome business attended me, of collecting and submitting to an accurate examination various reports respecting witches and sorcerers, whose impious practices divulged through my whole diocese had given offence to many, and had infected the minds of several. Among the partakers of this criminality there was apprehended, and brought to me by a pious priest, a woman said to have been for some years sold to the devil, and bearing a mark on her forehead as a certain sign of a compact entered into with him. In order to give proof of this, he thrust a needle into the place, when neither blood flowed out, nor did she show any sign of pain. The parliament of Rouen, regarding the cognizance of such matters as belonging to it, called the cause before its own tribunal; and as the affair seemed obscure, and involved in uncertainty, I was requested by a letter from this body to state the opinion I had formed of it from nearer inspection and examination. I candidly replied, that the credulity

lity and chastity of some simple women had been abused, to whom no criminal or injurious practices were otherwise imputable, and that I earnestly entreated them to exercise their clemency towards the ignorant vulgar; which request was liberally granted me (9).

Whilst I was performing my duties at Avranches, an unforeseen calamity befel my library, and myself in consequence. The hired apartment at Paris in which I thought I had left it secure, gave way for want of repair, and fell to the ground in one night. By this accident, not only my books, but all the furniture of my library, my papers and writings collected and prepared by the study of many years, and no small part of my household goods, were exposed and subjected to the pillage of the populace (10). When intelligence of this misfortune was brought to the father Jesuits, whose interest was at stake as well as my own (for I had already transferred all the property to them), they immediately sent persons to prevent plunder, and carefully to collect the whole mass of books, papers, furniture, &c., from the ruins, and convey them to the Professed House. For before my departure from the city I had agreed with

with them that they should provide me with a habitation in their house at which I might reside whenever business should call me to Paris. Thither I therefore went on my return, nor had I thenceforth any other home in the capital, even after my resignation of the see of Avranches.

In 1692 I suffered a greater affliction than could have been imagined from the death of Gilles Menage *, to whom, from the first dawn of youth, I had been united not only by familiar acquaintance, but intimate friendship, and a delightful association of studies; of which connexion each of us has given public testimonials. Long before I had fixed my residence at Paris, and whilst I was yet an inhabitant of my native place, and a mere provincial, we had a frequent literary correspondence, in which he communicated by portions his whole work on Laertius. I also sent to him my commentaries on Origen; and we composed our works with the aid of mutual counsels. After I was deprived of this judge and companion of my studies, I found no one whom I could so confidently consult in dubious points, or to whom

* Note 17, book iii.

I might

I might so frankly open my heart. Add to this, the gentleness of his disposition, the amenity of his genius, the pleasantry of his conversation, and the urbanity of his manners. When I think of the pleasure enjoyed during so many years in his society, the sweeter the recollections it affords, the more afflictive is the sense of the loss. Meantime it was a gratification to me to find that he had followed my example in leaving his library to the same Professed House of Jesuits to which I had bequeathed mine; though at first he seemed not much to approve my disposition. It was not, indeed, very copious or valuable, if the books of the learned Francis Guyet be excepted, which contained marginal notes written by his own hand, and were purchased from his heirs by Menage.

Not long before, Edelinck, an artist of great excellence, had engraved my head in copper, copies of which were dispersed abroad (11). One of these happening to come into the hands of Peter Francius, a professor of Amsterdam, celebrated for his poetry, he honoured it, and myself in consequence, with some laudatory verses in Greek and Latin. These he sent to me, with a very polite letter, in which he felicitated himself

himself on being numbered among my friends, and invited me to exercise my poetical powers; and from that time, as long as he lived, he presented me with all his productions (12).

About this period I received more than one letter from John Frederic Mayer, a man of learning (13), in which he strongly urged me to give him my assistance and advice respecting a new edition of my "Demonstratio Evangelica," and requested me, if I had at hand any emendations or augmentations of the work, that I would send them to him without delay; and also expressed a great desire to have my portrait prefixed, according to the German custom. I should have complied with his civil request, had not John Thomas Fritsch, a bookseller at Leipsic, soon after written me word that what Mayer wished to do at Hamburgh was already done at Leipsic, where a republication of my work had appeared, with an engraving of my head. When I afterwards saw this print, I found they had not given me προσωπον τηλαυγες (a brilliant countenance) as is generally aimed at, but a rustic and somewhat vacant physiognomy, like that of a groom or a porter. There was subjoined my treatise "On the

the Site of the terrestrial Paradise" rendered into Latin, but without the translator's name. Fritsch also advertised that he had in the press a second impression of my Poems, after the Utrecht edition a few months before published by Grævius; but of those I have seen no copy.

In 1703 I received the melancholy intelligence of the death of Daniel Macé, my cousin and former guardian, a most upright counsellor in the presidial court of Caen; whom, although engaged in a different course of life, and attached to different amusements, particularly horsemanship and hunting, and altogether averse from learned studies, I revered from my childhood not less than a father, and loved not less than a brother, on account of the affability of his manners, and his constant kindness towards me.

Being now released from the episcopal office, I had left Avranches, and was enjoying my repose in the retreat which I had provided for myself at the Professed House of the Jesuits at Paris, and in their society, when I was attacked with a severe gout, a disease hitherto a stranger to me. It took away from me for a time the use of my feet, my rest in the day, and sleep

in

in the night; and for the whole month I suffered under very acute pains. In the following year I was slightly affected in the same manner; but in length of time I was entirely freed from this tormentor.

This bodily affliction was succeeded by deep anguish of mind from the decease (in 1704) of my eldest sister, a person of distinguished sense and piety; who, upon the loss of her husband in the flower of her age, finding her domestic affairs in great disorder, and approaching to ruin, by her prudence and assiduity restored them, liberally educated the children committed to her charge, took care that her two sons should be brought up in purity of morals, and in the literature proper to form their minds, and married her two daughters to men respectable for rank and fortune. But her principal study from childhood was the cultivation of piety; in which she exhibited a great contempt for the blandishments and delights of the world, an almost unintermitted assiduity of devout prayer to God, great austerity of life, frequent mortifications of the body, sparing excursions in the town, often repeated visits to her closet, or to the privacies of churches; so that the lines

lines which my friend Hallé formerly wrote on another pious, noble, and well-employed lady might be happily applied to her:

Præbuit hæc vobis exemplum nobile, matres;
Nam fuit in templo Magdala, Martha domi.

From her example matrons might become
The church's Magdalens, the Marthas of their home.

Having been long afflicted with the epilepsy, she had felt it as an admonition to make due preparations for her end. She was, however, carried off at last by a sudden and unforeseen death; the news of which event, received by me at Bourbon, affected me with such extreme grief, that I was almost compelled to intermit my usual draughts of the spring, lest my body, sympathizing with the indisposition of my mind, should be unable to bear the penetrating power of the waters.

I had not long recovered from this affliction, before I underwent a similar one from the death of my other sister, who, as well as the former, was older than myself. She greatly differed in temper and character from her sister. The first was serious and rather gloomy; the second, cheerful and sportive, fond of pleasantry

try and the amusements with which young people are usually captivated. She moreover possessed remarkable beauty, and a dignified stature, by which advantages she attracted many friends and not a few lovers. At length, being married to a military man of a pious turn, and having before her, likewise, the example and exhortations of her sister, she was brought to a more serious way of thinking. After the death of her husband, being left her own mistress, tired of the world and the bustle of a city, she retired to the country, meaning to pass a solitary life, secluded from company, that, being free from other cares, she might give her mind to God alone, and by pious exercises promote her eternal welfare. But finding herself still unable to obtain the desired tranquillity, and secure herself from intruders, she took the vows among the Salesian nuns of the order of the Visitation of the holy Virgin. Here, besides the bodily chastisements spontaneously undergone by her in that way of life, she endured much severer inflicted by the hand of God. Twenty years before her death a noxious humour began to distil from the brain upon the muscles, nerves, and ligaments of the joints,

joints, so that her whole frame began first to totter, and soon to require the aid of a stick for its support. As the disorder gained ground, her hands and feet entirely refused their office, and her tongue at length was so much relaxed that she entirely lost its use. Severe pains came on, proceeding from the acrimony of the descending humour which stimulated and corroded the membranes. Her patience under these evils was admirable; no groans, no complaints; a forehead, although sometimes contracted with constant pain, yet often serene and expanded, as if she internally rejoiced to be made a partaker in Christ's sufferings. In fine, her frame yielding to so many miseries, she placidly expired, having passed her eightieth year.

In addition to these causes of sorrow, I met with another occasion of severe distress in the death of Louis Bourdaloue of the society of Jesus, by far the first preacher of the gospel in this age, for whom I had a peculiar friendship, as well on account of the many kindnesses I had received from him, as of the amiable qualities of his mind; for his breast was so open as to be, as it were, pellucid, and no one could be

be more agreeable from liveliness of imagination and cheerfulness of disposition. For many years I had almost the daily enjoyment of his society, as he was accustomed to visit me in the evening, and in the most friendly manner to entertain me with all that he had learnt through the day. (14)

About that time I received frequent visits on stated days from John Peter Moret de Bourchenu de Valbonnais, first president of the chamber of accounts at Grenoble, a person of great politeness, and, what is scarcely credible of one totally blind, of uncommon erudition. (15) And as at the same hours it sometimes happened that other respectable and literary characters called upon me, and the whole forenoons were agreeably passed in learned conversation, it was fixed among them that they should repeat these meetings at my lodgings twice in every week—a favour I could scarcely have thought of, still less have hoped or asked for. This resolution they kept with so much steadiness and punctuality, that it proved the formation of a new, and not an inconsiderable, academy under my roof.

A letter came to me at this time from Henry

Sickius at Utrecht, informing me that he intended to send me an Arabic work entitled "The Gospel of the Infancy," or, according to Gelasius, "The Book of the Infancy of the Saviour," (provided they are the same work) translated by himself into Latin, and illustrated with notes. Sickius further communicated to me an account of his studies, and that he had in readiness a version of the Koran, with the addition of the scholia of both Gialallodins, and the acts of that Sergius, the monk, who was Mahomet's teacher and leader in his impiety: though, on an attentive examination, it may be doubted whether this be not a supposititious writing, and more modern than is supposed.

There had been more than one edition of my reply to the letter of the honourable Gisbert Cuper, in which he desired my opinion concerning the Beræan Gods Madbach and Selaman. (16) He had made the same enquiry of several other men of letters, especially of James Rhenferd, a man of distinguished learning. (17) This person, having observed in the copies of the Beræan marble the forms of the ancient Syriac characters, hoped that he should be able to restore their entire series. Being then led from

from the Palmyrene to the Punic writing, and still more interested, he wrote to me an account of the whole matter from Franeker, knowing that I greatly interested myself in the advancement of literature; and he added, that three entirely different Phœnician alphabets had been discovered by him, that of the Syrians, of the Africans or Sicilians, and of the Spaniards. He then warmly urged me to assist his endeavours; and either from myself if I were able, or from those who had the power, to obtain for him the use of such ancient coins to his purpose as might be found in France.

At this time a fifth edition of my Poems was given by James Stephens, a printer at Paris, particularly attentive to the elegancies of his art. They had already, without my knowledge, been edited in Holland by Theophilus Hogers, a young man of worth and learning before mentioned by me, who, when making the tour of Europe according to the custom of his nation, came to Caen, and being captivated with the urbanity and erudition of the inhabitants, made it his residence for a considerable time. On returning to his country and looking over his literary treasures, he added some of my poems to his

own, and published them. Grævius was then a great favourer of my reputation, and did not suffer the smallest piece of my composition to be lost; and as we maintained a frequent correspondence, we mutually transmitted to each other all the new products of our industry. He therefore reprinted at Utrecht the Hogersian edition of my poems, augmented with many more which from time to time I had communicated to him, and sent me the volume. Other editions afterwards came out, copied from this, till Stephens bestowed all the excellence of his art upon the last. It gave me great pleasure that some of my eclogues were so much approved by our eminent poets, that they translated them into French verse, with so much grace and delicacy that the originals received no small addition of beauty and ornament. That entitled "Vitis," composed by me in early youth, was clothed in a French dress by Chanavarin, master of accompts in the parliament of Rouen; "Iris," by the marquis de la Fare, captain of the guards to the duke of Orleans; (18) "Lampyris," by Paul Tallemant*, a member of the French Academy: whilst another of the

* Note 23, b. iv.

same

same body, Seraphin Regnier Desmarais*, wrote an elegant Latin epistle in verse on the eclogue of Melissa.

Nor were the Gallic Muses neglected by me; but, indeed, though cursorily and at intervals, were frequently visited, so that my French verses nearly equalled in number my Latin. I can, however, truly assert that I never came to them in a very serious or attentive mood, but sportively, and as if I were making excursions into a territory not my own; and frequently, as I was riding in a carriage through the streets of Paris. I set so little value on these trifles, that very few, if any, remain in my desk; and they would entirely have perished, had it not been for my great friend the illustrious Foucault, intendant of the courts and finances throughout Normandy, and a lover of letters, who, thinking my French poems to have some merit, collected and preserved them from destruction. (19)

Since I am now speaking of my verses, I have to make this confession respecting them generally; that being in great part the produc-

* Note 26, b. v.

tions

tions of my youth, there is much, and too much, in them of amatory folly, which is characteristic of that period of life.

From Holland there was brought to me the horrible and accursed book of John Toland, which bears the barbarous title of "Adeisidæmon." I call it horrible on account of the infamy of the author, who is said to have been a bastard and of scandalous parentage, and also to have had his name judicially stigmatized in his own country on account of his open profession of impiety, which would have subjected him to a severer punishment, and perhaps a capital one, had he not consulted his safety by flight. I call the book likewise accursed, because the reprobate writer appears in it to have declared war against the Supreme Being. Add to this, the insipidity and barbarism of the style, and the author's supine and ridiculous ignorance of both human and divine literature. With respect to myself, whom he has selected as a mark for his abuse, I ought to regard it as honourable and glorious to me to undergo even atrocious insults in the cause of God himself, and to be a partaker of contumely with him.

God

God will therefore vindicate his own cause, whilst I leave my defence to him. There have not, however, been wanting persons of worth to undertake this office; for as soon as this nefarious work emerged from darkness, James de la Faye, a person distinguished for piety and erudition, happily drew his pen against this rising and spreading irreligion, and, while he repressed the petulance of the blasphemer, asserted my honour by a studious defence. In this, indeed, I might have acquiesced, so effectually was his insolence humbled; and I should have done it, had not my fidelity been called in question in citing the testimonies of ancient authors, when I undertook to prove the truth of our holy religion in my "Demonstratio Evangelica." I therefore drew up a reply, to which I prefixed a borrowed name, thinking it beneath my dignity to foul my hands in clearing away this dirt. (20)

The mask was, however, at length taken from me by the illustrious abbé Jean-Marie de la Marque de Tilladet, who, through his regard to me and to literature, collected and revised some dissertations on different topics, partly religious, partly philological, which I had published

lished at various times, and determined to rescue them from oblivion by republishing them collectively. I could not be displeased to see these children of mine, which I had neglected, and almost exposed, brought from their wanderings in lanes and alleys, and safely lodged, in order to go forth into the world together in a more decorous garb. Tilladet, mindful of the ancient precept of ushering in any thing new with a striking and handsome introduction, prefixed to his collection an elegant preface, bearing the stamp of his singular erudition, and his affection and respect for me, in which he learnedly and clearly set forth the contents of each piece. (21) Whoever shall take the trouble of perusing this publication will find many things brought to view which were written either privately to my friends, or for my own peculiar use; and which, if submitted to my option, I should have wished to suppress. He also threw into this miscellany several letters to the principal literary characters of the time, written by me, perhaps without due consideration, when I had scarcely arrived at the age of puberty. If I had sought praise from this light kind of composition, it would

would have been easy for me, as it would certainly now be, to produce from my literary store waggon loads of letters, some of them relating to subjects of sound learning, which, perhaps, if I may be allowed to boast so much of myself, it might be of some interest to the cause of letters to preserve from perishing.

This collection of opuscules had scarcely left the press, and had not yet undergone the judgement of the public, when (in 1712) I was attacked by so severe an illness, that within eight days I was given over by my physicians; and such a failure of the mental faculties supervened, that I became insensible to every thing. I had received extreme unction, and was recommended to God as one at the last extremity, when, through his mercy, and the final effort of reviving nature, a salutary sweat breaking out over my whole body swept away all the virus of the disease, and recalled me to life. I was not, however, thus restored to perfect health, for I was long tormented with such cruel pains that all my limbs seemed on fire; whence I was frequently heard by my attendants to pray to God for a final release, and to wish, with sighs and groans, that I were dissolved

dissolved and with Christ. To this was joined such a debility of the body, that I could not move my hand to my mouth, and I lay for many days as motionless as a stock. The violence of the disease likewise fell in such a manner upon my eyes and ears, that I thought myself at first condemned to deafness and blindness for all the remainder of my life; nor, after my restoration to health, did I so entirely recover the use of these organs, but that my hearing continues dull, and I cannot well see without a strong light; I am therefore now obliged out of necessity to employ a reader and an amanuensis, as I had been accustomed all my life before to do out of choice.

As soon as I had returned thanks to God for the recovery of my health, or rather, my life, I learned, from the new edition of Despréaux, which I have mentioned above, in what a savage manner I had been treated by the surviving faction of that writer whilst I was at the point of death. I should readily have permitted them to enjoy their impertinence, had they not by their fictions and misrepresentations adulterated the truth of facts well known to myself. For, being conscious of

of their own malice and effrontery, they, at pleasure, either suppressed or disguised circumstances, or without scruple invented them. They were especially careful to omit nothing, however foreign to the subject, which they thought could contribute to the diminution of my respectability. I can despise the barking of curs as long as it is only barking and not biting; but as soon as I feel their teeth, I take my stick and drive them away. In a light but modest reply I therefore repressed their calumny, and studied to free myself from all suspicion of vanity, and to protect my character. This writing, as well as that already mentioned, came into the hands of John le Clerc, who has many connexions in Paris, by means of which he is informed of all that passes there. He inserted this defence of mine in his "Bibliothèque Choisie," and subjoined his own, in which, solidly, but very modestly, he defended himself from the intemperate attacks of Despréaux and his abusive associates. (22)

Among the bitterest calamities of my life I may deservedly place the sudden death of the cardinal d'Estrées, which happened about this time. I had lived in close union with him from

from the early years of youth, for we were fond of the same studies, and our inclinations in other things were extremely correspondent. We were afterwards much connected by the habits of life and society; when the violence of a fatal disease carried him off within a few hours, and deprived me of the dearest of my possessions, my protector under difficulties, my solace under misfortunes. (23)

It was then that I bent my mind to the work now before me,—a narrative of the events of my life,—for the reasons I have stated in the commencement. They who shall misinterpret them, and suppose my motive to have been popular fame, will perhaps retract their judgement, when they shall be informed that persons of weight, eminent for talents and learning, and my intimate friends, have, by the continual importunity of many years, extorted this work from me, notwithstanding my reluctance. I have not, however, self-love enough to suppose they did this on my account; for what is there in me, or has there been in my life, that can be of the least consequence to be known to the present or any future age? Can it be of any importance to men of learning to be informed

formed what were my thoughts and studies, what I wrote, or what kind of a man I was? But as my friends have often heard me relating anecdotes of the great scholars of the preceding age with whom I was acquainted, fearing lest the memory of these things should be lost, they wished me to put down in writing what could not be obtained from any other source, since very few contemporaries of those persons are now living. But I had another, and a weightier motive,—that, reviewing in the presence of God the deeds of my past life, and being made sensible how much they stood in need of amendment, I might wash out their stains by a salutary penitence.

But might I defend myself, not by arguments, but by examples, many, and illustrious ones, both in ancient and modern times, would be at hand; and I request the indulgent reader to suffer me here, for my own sake and that of my work, to make an excursion of some length. That I may obviate the idea of either novelty or rarity in such an undertaking, I shall enumerate some of those who have principally made themselves known by writings of this kind. And in the first place I am to mention

many

many famous kings and emperors, who, in the consciousness of their great qualities and the magnitude of their actions, thought it would be unjust to their posterity to deprive them by their silence of the glory acquired by their merits, and belonging to their successors by a kind of hereditary right. Hence proceeded the commentaries of Alexander referred to by Plutarch; hence those of Cæsar; hence those thirteen books in which Augustus recorded the events of his life; hence those of Tiberius written in a summary and concise manner; and the eight books of Claudius. Why need I mention Vespasian, Trajan, Adrian, Severus, Aurelian, and others who exercised themselves in the same task? Care must be taken, however, not to confound the commentaries written by emperors relative to the public affairs of their government, with those in which they set down their private concerns. Examples of this practice might be derived from the early periods of the Roman republic; for Æmilius Scaurus, who was consul in the year of Rome 639, wrote three books of his life addressed to L. Fufidius; and the like was done by Rutilius Rufus, who was consul ten years afterwards.

Cicero

Cicero mentions that Q. Lutatius Catulus, who sustained the consulate with Marius in the year of Rome 651, wrote a work concerning his actions in a delicate and Xenophontean style, to his intimate acquaintance A. Furius, the poet. Cicero himself, the best master of composition and of morals, when he apprehended that he should scarcely prevail upon his friend Lucceius, an eminent writer of Roman history, to transmit to posterity a relation of his consulate in a separate work, says, "I shall perhaps be compelled to do, what is often blamed by some persons, but is authorized by the example of many illustrious men—write my own story." He does not, however, deny that this kind of writing has its defects; as, that the author must speak too modestly of himself if there is any thing to be praised, and will often pass over what is reprehensible; whence such works are defective in credit and authority. But Tacitus apologizes for the confidence of persons who leave memoirs of their own life and actions, in a passage which, as applicable to my own defence, I shall here transcribe. "In former times, as there was a greater propensity, and freer scope, for the perform-

performance of actions worthy of remembrance, so every person of distinguished abilities was induced by the consciousness of doing right alone, without regard to favour or interest, to record examples of worth. And many considered it rather as a proof of the confidence of virtue, than of arrogance, to become their own biographers. Of this, Rutilius and Scaurus were instances, who yet neither underwent reproach, nor suspicion of want of fidelity, on this account."—*Life of Agricola.* To all these I might add that great and singularly modest man, Marcus Aurelius, the Philosopher, were I to follow those who consider the books he has left as a history of his life. But a very different conclusion will be formed by one who shall examine them according to his own judgement, and not another's; for he will find on the first inspection that Aurelius has not compiled an account of what he did, but precepts for what was to be done, arranged in no order, but promiscuously thrown together by his diligence, at various times and places, as he judged them suitable for meditation or practice. Can I further defend myself by a more splendid example than that of Josephus, so respectable on various

various accounts, who, in writing his own life as an appendix to the ancient history of his nation composed by him in twenty books, thereby manifestly declared that he by no means intended it to promote his own reputation, but to be useful to his countrymen? (24)

If examples drawn from more recent times are of higher authority with us, I may bring upon the stage Jerom Cardan, who seems to have pleased himself so much in writing the history of his life and studies, that he scarcely knew how to keep any bounds, and thought it important for posterity not to be ignorant what and how great a man he was (25); Erasmus, whose purpose was the same, although disguised under another appearance (26); and both Scaligers, the elder of whom, in his epistles to his friends, was such a trumpeter of his own virtues that he seems to have feared lest the world unknowingly should defraud him of the full credit of them; whilst his son Joseph, writing his own and his father's life to Janus Dousa, and elsewhere in his other works, praises himself with such unrestrained and immoderate boasting, as almost to reproach the age that it did not raise altars to him. (27) More sparing and

modest in his biographical narrative was George Buchanan, as well as brief and concise in his style, and so candid in laying open his mind, that he does not well dissemble his sentiments concerning the new and depraved modes of religion which had infected many in that age. (28) But no one in this class of composition has surpassed James Augustus de Thou, in the commentaries of his life which he has bequeathed to posterity, whether regard be had to the dignity of his work, to the variety of matter, or to the elegance of style, though not accompanied with perfect purity (29).

If to these I were to add the much greater numbers who have written their own memoirs in their vernacular languages, the day would fail me. Some of these works are found among the Italians, the Germans, and other European nations, but especially the English. Our countrymen, the French, however, have far outnumbered the rest; and it is their authority which has principally incited me to undertake the present work, since I thought I could not justly be censured for doing what was already done by so many excellent persons, our compatriots:—by Oliver de la Marche (30); Philip

lip de Commines (31); both du Bellays, William and Martin (32); Blaise de Montluc (33); Gaspard de Coligni (34); Philip Hurault de Chiverni (35); queen Margaret de Valois, a woman of a most elegant understanding (36); Henry IV. himself, whom Casaubon testifies to have begun a work of this kind; Michael de Castelnau (37); Michael de Montagne, whose work, entitled "Essays," is universally read, the author's sole object in which seems to have been to propose himself as an example to the world, and blaze abroad his virtues (38); Maximilian de Bethune (39); Louis de Gonzague, duke of Nevers (40); Nicholas de Villeroi (41); both de la Tours, Henry and Frederic-Maurice, father and son (42); Henry de Rohan (43); Armand de Richelieu, cardinal (44); Francis de Bassompierre (45); the duke of Angoulême (46); Francis de la Rochefoucauld *; Henry of Lorrain duke of Guise (47); Pontis (48); Tavanes (49); Terlon; Cæsar de Choiseul du Plessis-Praslin (50); Philip de Montault de Navailles (51); Beauvau (52); Roger Rabutin †; Chavagnac (53);

* Note 30, b. v. † Note 22, b. v.

Marolles (54); and many others. These examples, although before equitable judges they might be pleaded in excuse, at least, of what I have done, yet did not a little deter me and retard my purpose, since I might seem to put myself upon a par with them in writing, whilst I was so dissimilar in acting, and in the whole tenor of my life. Therefore, laying aside all other examples, to the imitation of which I neither could nor ought to aspire, I determined to acquiesce in the single authority of Augustine, as I have attested in the beginning of my work, and to propose him as my principal model; especially in that part, in which, searching the inmost recesses of his soul, he most humbly laid the failings of his past life before God, and then openly confessed them before men. May the Supreme Being, in his inexhaustible goodness, shed a portion of his favour from heaven upon this small work, an expression of the same devout intention!

NOTES

TO

THE SIXTH BOOK.

Note (1), Page 343.

Joseph Sanchez (or Saens) d'Aguirre, born at Logrogno in 1630, entered into the Benedictine order, and was made interpreter of scripture in the university of Salamanca, and censor and secretary of the supreme council of inquisition. He published various works in theology and philosophy, and wrote against the declaration of the assembly of French clergy concerning the ecclesiastical and civil powers. He was rewarded by pope Innocent XI with a cardinal's hat in 1686. It is mentioned as a proof of his humility after this elevation, that he retracted in writing an opinion he had formerly maintained concerning probability, as contrary to the purity of christian morals. The abuses of this noted doctrine of *probable opinions* are so well exposed in Pascal's admirable

" Provincial

"Provincial Letters," that theologians seem to have become ashamed of supporting it. This cardinal died in 1699.

With respect to the expectations given to Huet of the cardinalate, they were probably nothing more than empty compliment. Innocent's aversion to the French nation would render him unwilling to elevate to that dignity any more of its subjects than he was politically compelled to do; and the interest of Huet at his own court was never such as to entitle him to expect a nomination from it. That, however, he flattered himself with some hopes on this head, seems evident.

Note (2), Page 346.

There are two Bourbons in France celebrated for their mineral waters, Bourbon-l'Archambaud in the Bourbonois, and Bourbon Lanci in Burgundy. They are not remote from each other, the town of Moulins only being interposed between them. If Bourbon l'Archambaud be here meant, as is most probable, it is an alkaline water impregnated with carbonic acid. It is a warm spring, as is likewise that of

of the other Bourbon, and is employed both internally and externally. Respecting the rigid directions of the faculty in the use of these waters, it may be observed, that in no country are there so many minute and precise rules relative to diet and regimen, in sickness and health, as in France; most of them founded upon theoretical reasonings, which are dogmatically advanced, and implicitly confided in, though often resting upon false or dubious foundations. If Huet set the example of breaking through unreasonable prohibitions in the present instance, he deserved the gratitude of succeeding patients.

Note (3), Page 347.

This lady was daughter of Louis-Victor de Rochechouart, duke of Mortemar and Vivonne. She was dresser to the duchess of Orleans; and in 1693 married the marquis of Castries, a marshal of France.

Note (4), Page 348.

Marie-Magdalene-Gabrielle de Rochechouart, abbess of Fontevraud, daughter of Gabriel

Gabriel duke of Mortemar, and sister of Mad. de Thiange and Mad. de Montespan, was distinguished equally by the graces of her person and the endowments of her mind. The three sisters, with their brother the duke of Vivonne, were remarkable for a refined pleasantry in conversation, which was of so peculiar a cast, that it was called "l'esprit des Mortemar." Her natural talents were cultivated by an extensive course of study, comprehending the learned and some modern languages, philosophy and theology. It was probably from her that her niece derived her attachment to Plato, since she was very conversant with the writings of that philosopher. At an early age she had entered a convent of the order of St. Bernard; from whence, through the interest of her sister Montespan, she was called in 1670 to preside over the rich and celebrated abbey of Fontevraud. Though this preferment was obtained through an impure source, she conducted herself in her station in the most exemplary manner; and by her animated exhortations and judicious ordinances rendered her seminary flourishing in polite literature, as well as in the virtues proper to a religious society. Her private letters and official

official papers were written in an elegant and easy style, and displayed great good sense and enlargement of mind. She employed her pen on a variety of subjects, some in the higher branches of literature, but her modesty would not suffer her to render her compositions public. After governing her community thirty-four years with the highest reputation, she died in 1704, at the age of fifty-nine.

Note (5), Page 353.

James Rohault, a native of Amiens, was a teacher of mathematics at Paris, when he became a convert to the system of Descartes, and engaged in its elucidation and defence. He composed an elementary work on its principles, entitled "Traité de Physique," which was long a standard work, and by means of its Latin translation by the celebrated Dr. Clarke was introduced into the English universities. Much of it is purely mathematical, without dependence on any theoretical system. He also wrote Elements of Mathematics, a Treatise on Mechanics, and a work entitled "Entretiens sur la Philosophie," in which he discussed various points

points both theological and philosophical. He died at Paris in 1675, at the age of fifty-five.

Note (6), Page 353.

Claude Clerselier, an advocate in the parliament of Paris, was born in 1614. He was attached to philosophical studies, and became such an admirer of Descartes, that he contracted an intimate friendship with him, and made it the great business of his life to defend and propagate his opinions. It was he who engaged Rohault in the study of Descartes' works, and he rewarded his conversion by giving him his daughter in marriage. He translated some of the pieces of Descartes, and was the editor of his best posthumous works, to which he added excellent prefaces. He performed the same service to his son-in-law Rohault after his decease. Clerselier was a man of great worth and distinguished piety. He died in 1684.

Note (7), Page 357.

This De Thou must have been James Augustus, youngest son of the illustrious James Augustus

Augustus De Thou, and brother to Francis-Augustus, who was sacrificed to the vengeance of cardinal Richelieu. He was president of inquests in the parliament, and was sent embassador to the Hague in 1657. How far the dispersion of great private libraries is an evil, may bear a question; since the literary stores which were accumulated in one deposit, and perhaps, from change of proprietors, have come to persons ignorant of their value and incapable of using them, are by public sale thrown into the hands of real lovers of books, and contribute to enrich a number of smaller collections. Yet when a family bearing a name illustrious in letters, is obliged from necessity to part with what has been the dearest possession of its most eminent members, it is impossible not to be affected with such an instance of the mutability of things.

Note (8), Page 358.

"Man, and forever!" says Young. This *perpetuity*, which Huet had with so much thought and care provided for his library by making a donation of it to a stable society, was cancelled

cancelled seventy-one years afterwards, by the total dissolution of that society, with the confiscation and sale of all its effects. Yet there never was a religious community in the establishment of which so much policy was employed, or which rose to such a state of power and prosperity. These were, indeed, the eventual cause of its ruin. Envied, feared, and hated, the Jesuits united against them as well the rival orders, as those who detested the tyranny of all monastic orders; and fell, rather a victim to public odium than to particular criminality. It was, however, scarcely a defect in human foresight at the time of Huet not to be aware of such a contingency; and it was probably at a later period that a wary father bequeathed an annuity to his Jesuit son "in case the society should be destroyed."

Note (9), Page 360.

This humanity and enlargement of mind with respect to a superstition which, though one of the most absurd, has been one of the most deeply rooted, as well as the most cruel in its operation, is highly to our prelate's credit.

It

It is remarkable that the belief in witchcraft seems not to have been in the least dispelled by the light of reformation; indeed, its fatal effects have been peculiarly conspicuous in protestant countries. It was but a short time before the prelacy of Huet, viz. in 1664, that the learned and excellent judge Hales capitally condemned some pretended witches at St. Edmundsbury; at whose trial the celebrated physician and writer Sir Thomas Brown gave an evidence favourable to the opinion of their guilt; and it was as late as 1692 that the delusion of witchcraft occasioned such tragic scenes in New England. In Scotland, Sweden, Denmark, and other northern countries, this gloomy superstition long continued to exert its terrific influence over the minds of the people. But what shall we say to the polished, the witty Addison? who, in a paper of the Spectator expressly designed to ridicule the vulgar notions of witchcraft, has thought proper to begin with a solemn protestation of his belief "that there is such an intercourse and commerce with evil spirits, as that which we express by the name of witchcraft," and has alluded to the popular stories of witches "from Norway

Norway and Lapland, the East and West Indies," as real facts. I doubt not that if a village sorceress had been brought before Addison, he would have treated the charge as Huet did; and on the other hand, the bishop of Avranches, no more than he, would have dared to assert a disbelief of what the church had sanctioned; but it was surely unnecessary for Addison spontaneously to commence an attack upon superstition in practice, by confirming it in theory.

Note (10), Page 360.

On this occasion the Latin poet Santeul wrote a piece in which he represented all the bad authors as swallowed up in the abyss, never more to be seen; whilst all the good ones (among whom he took care to enumerate many Jesuits) rose from the gulf with renewed splendour. There is fancy in this thought, and it might evidently be made as good a vehicle of literary praise and satire as Swift's Battle of the Books.

Note

Note (11), Page 362.

Gerard Edelinck, a native of Antwerp, learned the art of engraving in that place, and obtained a reputation which caused him to be invited to France by Louis XIV. He there excited the public admiration by his plates of Raphael's Holy Family, and Le Brun's Alexander visiting the tent of Darius; and he was immediately employed in many great works, and particularly in copying the portraits of the distinguished persons of the time, which he executed in a style of superior excellence. The clearness of his stroke, and the brilliancy of effect produced by his lights and shades, are particularly admired. In Perrault's Lives of Illustrious Men, the heads by Edelinck of Arnaud d'Andilly, La Fontaine, Champagne, Desjardins, Mignard, and Blanchard, are reckoned masterpieces. His engraving of Le Brun's Magdalen is also considered as a work of extraordinary excellence. He wrought with great facility, and produced a great number of pieces. He had the titles of engraver in ordinary to the king, and counsellor in the Academy of Painting,

ing, and died at his apartments in the Gobelins in 1707, at the age of sixty-six.

Note (12), Page 363.

Peter Francius was born at Amsterdam in 1645. He studied first under Adrian Junius, master of the great school in that city, who, discovering his talent for poetry, proposed to him Ovid as a model. He finished his education at Leyden under the elder Gronovius, who, as well as his son, distinguished him by his friendship; and then visited England, France, and Italy, taking the degree of doctor of laws at Angers. After his return, he was appointed to the chair of eloquence and history, and afterwards to that of Greek, at Amsterdam, in which city he died in 1704. He excelled in declamation, in which art he had much improved from studying the action of a celebrated tragedian. His publications consisted of Latin poems, harangues, and letters, by which he obtained the reputation of an elegant scholar.

Note (13), Page 363.

John Frederic Mayer, a learned Lutheran divine, was born at Leipsic in 1650. He was successively a professor at Wittemberg, Hamburg, and Stettin, and filled the office of superintendant-general of the Lutheran churches in Pomerania. He died in 1712, distinguished for profound erudition, which he displayed in a number of dissertations relative to particular passages and events in the Old and New Testament. He also wrote a Latin dissertation on Catharine Bore, the wife of Luther, for the purpose of refuting the calumnies of Varillas.

Note (14), Page 369.

Louis Bourdaloue, one of the most celebrated preachers of his age, was born at Bourges in 1632. He entered young into the order of Jesuits, and displayed such talents for the pulpit, that his superiors determined to exhibit him on the great theatre of the capital. He came to Paris in 1669, and, commencing in the Jesuits' church, soon attracted the most

brilliant and crowded audiences. The king heard of his fame, and appointed him to preach before him in 1670; and for many successive years Bourdaloue was his favourite preacher, though he sometimes brought his faults very freely to his view. "Other preachers (said Louis) make me admire *them*; Bourdaloue makes me hate *myself*." He was, indeed, a convincing and awakening orator. Close and logical in his reasonings, energetic in his style, going directly to his point, and addressing the judgement rather than the imagination, he proved what may be effected by presenting great and striking truths to the mind, without any further art than that of placing them in a clear and vivid light. He was likewise much consulted as a casuist and director of consciences, for which he was qualified by an intimate knowledge of the human heart. It is said that a court lady having asked him if she did wrong in going to the theatre, he replied, "It is for you to inform me of that." They who relate this anecdote are careful to remark that he did not by this answer mean to give his approbation to theatrical spectacles, which are, in fact, absolutely

lutely condemned by the rigorists of the Roman-catholic church: it was, however, a reply that went to the point of the moral good or evil of such exhibitions. Towards the latter part of his life, Bourdaloue seldom ascended the pulpit, but devoted himself to the pastoral labours of attendance upon the sick and dying, visiting the prisons, and performing all the other offices of christian charity. So exemplary was the whole tenour of his life, that it was said to afford the best refutation of the "Provincial Letters." His duty appeared to be the great object for which he lived, and he practised it with as much zeal in the obscure cells of the poor, as in the view of a whole applauding court. He died, universally respected and revered, in 1704. Of his Sermons and other religious pieces a voluminous collection has been made, of which there are several editions. As a fine writer he is not equal to Massillon, yet his works have intrinsic merits which support his reputation.

Note (15), Page 369.

John-Peter Bourchenu, marquis of Valbonnais, born of a family of the long robe at

Grenoble in 1651, passed his early youth in travelling in different parts of Europe, and was on board the English fleet at the battle of Solebay. He then returned to Paris, where he studied and graduated in the law, and became a counsellor in parliament, and, finally, first president in the chamber of accounts at Grenoble. He was much attached to mathematical studies, which he pursued under the instructions of Ozanam; but having the misfortune to lose his sight, he relinquished mathematics, and, with the help of a reader, applied to history, especially to that of the province of Dauphiné. A folio volume of curious memoirs concerning the history of Dauphiné under the dauphins of the house of Tour du Pin was the fruit of his researches; with several other pieces on subjects of local jurisprudence and antiquities. He was a member of the academy of Lyons, and an honorary correspondent of that of Inscriptions. He took great pleasure in the company of men of letters, and opened his house to his literary friends, who held stated conferences before him. In these he assisted with great vivacity and cheerfulness; and he further relieved the

the melancholy of his condition by giving concerts thrice a week to the best company of the place. He continued in a state of celibacy, which he judged best suited to the defect under which he laboured. This amiable and estimable person died in 1730, at the age of seventy-nine.

Note (16), Page 370.

Gisbert Cuper, an eminent literary character, was born in 1644, at Hemmen in Guelderland. He studied at Nimeguen, and under Gronovius at Leyden; and in his twenty-fifth year was elected professor of history at Deventer. Whilst occupying that post, he was appointed to the principal offices in the magistracy, and was frequently employed in public negotiations by the states of Overyssel. He made himself known by various learned works relative to history and antiquity, and was in habits of correspondence with many of the most eminent scholars in Europe. The Academy of Inscriptions associated him among their foreign members. He died at Deventer in 1716.

Note

Note (17), Page 370.

James Rhenferd, born in 1654 at Mulheim in Westphalia, was chosen in 1678 rector of the Latin school at Franeker. He was greatly attached to oriental and rabbinical learning, and he removed to Amsterdam in order to obtain instruction from the rabbins in that city. In 1682 he was invited back to Franeker to succeed Vitringa in the chair of oriental languages in that university, which he occupied near thirty years. He commenced his office with an harangue "On the Baptism of Adam;" and he successively published a number of learned philological dissertations on curious and singular subjects, chiefly relating to the Jewish scriptures, in which it was his great object to say nothing that had been said before. Prematurely worn out by infirmities, he resigned his professorship, and died in 1712.

Note (18), Page 372.

Charles-Augustus marquis de la Fare, one of the gay and easy writers of the time, was

was born at Valgorge in the Vivarais in 1644. He came to court, and was captain of the guards to Monsieur, and to his son, the regent duke of Orleans, with whom he was a favourite from the sprightliness of his conversation and the amenity of his disposition. It is affirmed that his talent for poetry did not display itself till he was near sixty, when he addressed some elegant verses to Madame Caylus. He continued to compose light pieces, negligent in their style and versification, but lively and ingenious. Of these, several have been published with those of the abbé Chaulieu, with whom he was upon the most intimate terms of friendship, and whom he greatly resembled in his productions, though perhaps with some inferiority. He also wrote "Memoirs and Reflections on the principal Events of the Reign of Louis XIV," which are composed in an easy and natural manner, with a spirit of frankness and sincerity that has displeased the panegyrists of that reign, and has been judged to proceed from his habitual connexion with a discontented party. He was himself by character a man of pleasure, and the strain of his productions is of the epicurean cast. He died in 1712.

Note (19), Page 373.

There is no reason to believe that Huet through modesty has spoken too disparagingly of his attempts in French poetry. Had his poetic genius (of which some estimate will hereafter be made) been more considerable than it was, the little value he seems to have set upon vernacular poetry, and the negligent manner in which, from his own account, his productions of this class were composed, must necessarily preclude any degree of excellence in them. To write French verse in perfection is, by all real proficients in it, reckoned a very difficult art; and though perhaps no nation has produced a greater number of versifiers in its own language, a very small proportion have attained distinction, and those chiefly in the walks of sprightly and ingenious composition, in which alone negligence is pardonable.

Note (20), Page 375.

John Toland, a person rendered of considerable note in his time by the freedom of his writings,

writings, and the warm controversies they excited, was born in 1678 near Londonderry in Ireland. That there was the stain upon his birth alluded to in the text, does not appear from his biographers; and were it real, his character ought to undergo no discredit on that account. His family was ancient, and catholic, and he was educated in that religion; but being of an inquiring turn, he early freed himself from the fetters of authority, and imbibed that aversion to superstition and priestcraft which became his ruling passion. He received the principal part of his education at Glasgow, and took the degree of M. A. in Edinburgh; after which he went to England. There he connected himself with the presbyterians, who entertained so favourable an opinion of him, that they enabled him to pursue his studies two years at the university of Leyden. After his return, he obtained letters of recommendation to Oxford, where he took lodgings, and procured admission to the Bodleian library. Whilst he was reading there with great assiduity, his forwardness to enter into religious disputations in places of public resort drew upon him suspicions, which he endeavoured to obviate by a con-

a confession of faith. Of this the articles were sufficiently orthodox to give satisfaction; but he soon after removed to London, where, in 1696, he published a work entitled "Christianity not mysterious: or A treatise showing that there is nothing in the Gospel contrary to reason, nor above it, and that no christian doctrine can properly be called a mystery." A great alarm was excited by this work among divines of all denominations, who understood it as an attack upon revealed religion; and certainly, if his former confession of faith was sincere, his opinions must have undergone a considerable change; since several points of belief there avowed by him could scarcely be thought void of mystery. The work produced many answers, and, among the rest, the approved one of a presentment by the grand jury of Middlesex. Toland retired from the storm by visiting his native country, but he there encountered a still more violent hostility. His book was not only presented, but a vote passed in the Irish parliament for burning it by the common hangman, apprehending the author, and prosecuting him by the attorney-general. He now found England the safest country to reside

reside in; and having discovered the dissenters to be the chief instigators of the proceedings against him, he no longer regarded himself as a sectary, but declared himself a latitudinarian in worship.

It is not here intended to enter into the particulars of his literary and political history; it is enough in general to observe, that he long stood distinguished among the freethinkers in religion, and the advocates for popular principles in state, and of course experienced all the enmity that such an union is certain to create in all countries on the part of the supporters of authority. His Life of Milton and edition of his prose works, and of Harrington's Oceana, and his attack upon the royal claim to the Icon Basilike, caused him to be ranked among republicans; whilst various publications exhibited him as a foe to clerical claims, and an oppugner of many opinions usually associated with revelation, if not of revelation itself. The work so loudly exclaimed against by Huet, is a volume containing two Latin dissertations, one entitled "Adeisidæmon; sive Titus Livius a Superstitione vindicatus;" the other, "Origines Judaicæ; sive Strabonis de Moyse et Religione

ligione Judaica Historia breviter illustrata." The indignation of our prelate was particularly excited by the latter tract, in which Toland severely criticises and ridicules the assertion in his "Demonstratio Evangelica," that all the theology of the Heathens was derived from Moses, and that all the gods and heroes of different nations were only Moses himself disguised in fabulous forms. This personal attack seems to have been the principal cause of the unusual acrimony with which he mentions him.

Toland, though petulant and conceited, is not charged with any immorality. He possessed the friendship of Lord Molesworth and Mr. Molyneux, the latter of whom characterizes him as "a candid freethinker, and a good scholar, but at the same time vain, and addicted to religious disputes in coffee-houses and other public places." He died, with all the marks of pious resignation, in 1722, of a lingering disease, which he had borne with philosophical patience.

How far Huet really consulted his dignity by affixing a counterfeit name to a reply which he did not choose to usher to the world with his true name, the casuists in controversial writing

writing must determine. There have been, however, writers of as great name as he, who have thought that they best preserved their dignity by never engaging in a controversy which they would hesitate to avow.

Note (21), Page 376.

The abbé Tilladet, of the ancient family of *la Marque*, was born at Tilladet in Armagnac in 1650. He received a literary education, and then went into the army, and served in two campaigns. After the peace of Nimeguen, he sold his paternal estate, and, entering among the fathers of the Oratory, took holy orders. Renewing his studies in philosophy and theology, he taught those sciences for about fifteen years, after which he withdrew to the seminary of the Bons Enfans, and devoted the rest of his life to literature and preaching. He was associated to the Academy of Inscriptions, and was made an examiner of books. Greatly respected for the modesty and benignity of his character, he died at Versailles in 1715. This abbé published nothing in his own name except the collection of "Dissertations on differ-

ent Topics in Religion and Philology" here referred to, of which the preface only was of his composition.

Note (22), Page 379.

John le Clerc, a very eminent writer, and perhaps the most meritorious of periodical critics, was the son of a professor at Geneva, where he was born in 1657. He was liberally educated in his native place, and distinguished himself by his various acquirements, and by a spirit of enquiry into theological subjects, which terminated in fixing him in a system very different from that of the Genevan church. For the sake of a free profession of his opinions, he went first to London, and at length settled in Holland, where he was chosen professor of philosophy, the belles lettres, and Hebrew, at the Remonstrant college at Amsterdam. That post he held from 1684 to his death in 1736. Le Clerc made himself known by a great number of publications both theological and philological. In the former he appeared as one of those divines who draw their ideas of revealed religion from the original sources, with the least regard

regard to established systems; and he has consequently been either warmly applauded, or severely censured, according to the different opinions of those who have taken his writings into consideration. His philosophical and philological works display extensive learning and sound judgement. His "Ars Critica" is an original and truly valuable performance, in which many excellent rules are given for the critical investigation of ancient authors. The literary journals which he long conducted with great reputation were the "Bibliothèque Universelle et Historique," from 1686 to 1693; the "Bibliothèque Choisie," from 1703 to 1713; and the "Bibliothèque Ancienne et Moderne," from 1714 to 1727. In these valuable records of literature, besides exact analyses and copious extracts of all the important works published during that period, are given many original dissertations, critical, controversial, &c. They were disseminated throughout Europe, and doubtless exerted a considerable influence upon public opinion.

Note (23), Page 380.

Cæsar cardinal d'Estrees, an eminent negotiator, son of the duke d'Estrees, was born in 1628. He had scarcely received his licenses from the Sorbonne, when he was made bishop of Laon and a peer of France. He was nominated by the king mediator between the pope's nuncio and the four bishops who were at variance with the holy see, and succeeded in restoring a temporary peace to the Gallican church. For this service he was recompensed in 1674 with a cardinal's hat. He was sent to the court of Bavaria in 1678 to negotiate the Dauphin's marriage; and in 1680 was entrusted with the important mission to Rome to support the rights of the crown in the difficult business of the *regale*. The cardinal resided long at the papal court, and was present at several conclaves; and it was not through any want of firmness or ability on his part that the final accommodation between the see of Rome and the French church and monarchy was so advantageous to the former. When Philip V went

went to receive the crown of Spain, the cardinal d'Estrees followed him, with directions to consult with the Spanish ministers on all emergencies. After his return, he was presented to the abbey of St. Germain des Prés, where he died in 1714, in his eighty-seventh year. This cardinal was a man of great talents and of polished manners, conversant in business, and well acquainted with letters, of which he was a patron and protector. He was a member of the French Academy.

Note (24), Page 385.

In this enumeration of self-biographers, I shall pass over the personages of antiquity. With respect to the rest, though not properly connected with the life of Huet, I shall annex a summary account of them, that the reader may not have to run over a bare catalogue of names, with many of which he may probably have little or no previous acquaintance.

Note (25), Page 385.

Jerom Cardan, one of the most remarkable persons in his time, was born at Pavia in 1501.

His father, a lawyer and able mathematician, gave him an early tincture of mathematical science, and with it a disposition to credit the delusions of astrology. He was educated to the medical profession, in which he graduated at Pavia. His residence during some years was at Pieve del Sacco, where he married, and fell into a state of obscurity and indigence. At length he obtained a chair of mathematics at Milan, in which city he was admitted into the college of medicine, and was afterwards made professor of physic. By his writings and lectures he raised a reputation which procured him an invitation to occupy a professorship with a liberal stipend in Denmark, which he declined. It also caused him to be consulted by the archbishop of St. Andrews, brother to the regent Hamilton, on whom he attended in Scotland. Quitting Milan in 1559, he successively took up his abode at Pavia, Bologna, and Rome, in which last capital he died in 1576; and it has been asserted that he starved himself in order to make good a prediction of the time of his own death. This man was of a very singular character, seeming to unite contradictions both moral and intellectual. He

wrote

wrote a life of himself, in which are open confessions of many disgraceful circumstances, joined with much arrogant boasting, and perpetual attempts to raise himself to consequence. He was addicted to freethinking, yet abjectly superstitious; careless of his appearance, yet fond of magnificence; acute and designing, yet fanciful and credulous. His imagination so much preponderated over his judgement, that he often seemed on the borders of insanity. He was a very voluminous writer, the collection of his works amounting to ten volumes folio, of which the style is sometimes polished and correct, often barbarous and obscure. In medicine he gives much vague theory, and many particular observations, some of which would be valuable could they be depended upon. As a mathematician he was undoubtedly an improver, and perhaps an inventor, though an important rule in equations which still goes under his name is said to have been founded on a plagiarism from Tartaglia. His fame as a philosopher is chiefly built upon his once celebrated book "De Subtilitate," which is a work of some acuteness and much imagination; of little advantage to true science, ex-

cept as it contributed to loosen the shackles of ancient dogmatism. One of the chapters in this book compares the tenets of different religions, and gives the arguments in support of each; and the author is charged with assigning the weakest to the Christian advocate. Cardan is now little more than a name. His writings are consigned to oblivion, yet his narrative of his own life is worthy the curiosity of those who love to trace the varieties of the human character.

Note (26), Page 385.

If any modern period of literature could be denominated with propriety from a single person, that honour might be claimed for Erasmus, the man who, though certainly not without able auxiliaries, had the principal share in driving, as Pope expresses it, "the holy Vandals off the stage," and introducing good sense into the pursuits of learning. He was born at Rotterdam in 1467, and against his inclination and the bent of his genius was brought up to a monastic life. He was not, however, a man to be shut up in a cloister; and his

his life was spent in great changes of situation and residence, yet in a constant course of literary labour, much varied in its objects, but in general free and rational beyond the spirit of his age. By an union of wit and learning in which he has scarcely been equalled, he became the most formidable assailant of ancient prejudices and superstitions; and was, in fact, a great reformer, though timidity and irresolution prevented him from joining the religious party so denominated. Patronized by many of the wise and great, hated and persecuted by the monks and their adherents, at the summit of literary reputation, yet equivocal in his party and uncertain of his condition, he died at the age of sixty-nine, at Basil, a protestant town, and in the arms of protestants, his only confidential friends. This note is not the place to enter into particulars of the life and writings of this eminent scholar. As a self-biographer, in which light he is considered in the text, he appeared principally in an epistle to Lambert Grunnius, an apostolic secretary, in which, under the name of Florentius, he relates several passages of his early life, especially his resistance to the attempts made to engage him in the

the monastic state. But many of his other letters also contain personal matter, chiefly of the apologetical and justificatory kind, arising from the various contests in which he was involved, though himself of a mild disposition, and a lover of peace.

Note (27), Page 385.

The two Scaligers, father and son, were regarded as bright luminaries of learning at the time in which they lived, and have left a name still famous among scholars.

Julius Cæsar, the father, passed his life to middle age, according to his own account, in courts and camps, but certainly little known to the public. In 1525, the forty-second year of his age, he settled at Agen in France in the double capacity of a physician and a man of letters, and soon raised himself to distinction. His assumed origin from the house of Scala, princes of Verona, would naturally give him lustre in the eyes of those who believed his assertion; while the ability displayed in his writings excited the admiration of the learned throughout Europe. He was however, arrogant

gant and vain, a great boaster of his own merits, and a harsh censurer of others. Among those whom he attacked were the subjects of both the preceding notes. He decided upon literary points in the most dictatorial manner, and many of his judgements were hasty and singular. His writings were medical, philosophical, and philological, indicating quick parts and a vigorous understanding, but not sufficiently solid to retain a permanent value: whence they are no longer read. He died at Agen, in 1558. He was surpassed, not in genius but in erudition, by his son, JOSEPH JUSTUS, born in 1540. Of the literary progress of this great critic and philologist some account has already been given (B. I. Note 15) from his epistle on the splendour and antiquity of the Scaligers, which contains the boasts relative to himself and his father, alluded to in the text. He conformed to the protestant religion; and after passing his youth and manhood in an unsettled life, chiefly occupied in laying in stores of knowledge and writing learned works, he accepted an invitation to an honorary professorship of belles-lettres at Leyden in 1593, which university became his residence till his death in 1609. Few scholars have held a higher rank

rank in the literary republic during their lives, than Joseph Scaliger; which he certainly did not obtain by conciliating manners, for he exceeded even his father in learned pride and contemptuous arrogance; and must therefore be concluded to have acquired by the real merit of his writings. Of these, the most profound were dissertations on chronology and other subjects of antiquarian research.

Note (28), Page 386.

George Buchanan, the classic boast of Scotland, and certainly one of the most accomplished of modern Latinists, was born in the shire of Dumbarton in 1506. Struggling with penury from his youth, he obtained with difficulty a literary education at Paris and St. Andrews, compensating by genius and industry the want of advantages. He entered early into the business of tuition, and was for a time preceptor to the natural son of James V, afterwards the famous regent Murray. Having declared war against the whole race of monks by his bitter satire of "Franciscanus," he incurred a charge of heresy, which obliged him to quit Scotland,

and

and take refuge in France, the country he preferred to all others. It is an interesting circumstance in the history of polite literature, and may serve as a chronological æra, that the three distinguished scholars, Turnebe, Muret, and Buchanan, were at the same time teachers in the college of Bourbon at Paris. A removal to Coimbra to occupy a chair in the newly-founded university of that city was a remarkable incident in Buchanan's life; but Portugal was by no means the country for one of his free strain of thinking and writing, and a great portion of his time there was spent in the prison of the Inquisition. After his liberation he passed some years in France and Italy, and in 1560 returned to his native country, which was thenceforth his residence. He openly embraced the protestant religion, and through the influence of his former pupil Murray, now regent, was made preceptor to the young king James VI, who certainly became no mean scholar under his tuition, however defective he might be in kingly qualifications. Buchanan closely connected himself with the regent and his party, and published a "Detection" of the guilt of queen Mary, written with a degree of virulence,

virulence, for which his memory has never been forgiven by the partisans of that unhappy princess. He offended, perhaps still more grievously, the friends of the Stuarts and their principles, by his work entitled "De Jure Regni apud Scotos," in which he maintained the political rights of the people with the spirit of an ancient republican. It is no wonder that after this work his royal pupil suffered him to pass his old age in penury, the evils of which, however, he mitigated by the occupation of composing his "History of Scotland." He died in 1582, under a stigma of irreligion, the foundation of which seems to have been a philosophical indifference to particular modes and sects, his own connexions with which were not likely to impress him in their favour. Buchanan did not follow the example of most of his literary contemporaries in employing his learning as a critic and commentator of the writers of antiquity, but aimed at the higher praise of vying with them as an original author. This praise he acquired, by the general suffrage of scholars, in his use of the Latin language as a poet and a historian. The splendour and elegance of his style in the first capacity, and its

purity

purity and dignity in the second, place him on a level with the most successful of the revivers of classic Latinity; and if the intrinsic value of his history is depreciated by partiality and a fondness for fable, adequate judges have regarded it as displaying the talents of a sagacious politician, as well as of a fine writer. His version of the Psalms, though it has had many rivals, has probably never been equalled.

Note (29), Page 386.

James-Augustus de Thou, better known to the learned by his Latinized name of *Thuanus*, was the son of Christopher de Thou, an eminent magistrate, first president of the parliament of Paris. He was born in 1553, and received a liberal education at home and abroad. Having obtained the office of a president à Mortier, he quitted Paris on the day of the barricades, and repaired to his sovereign, Henry III, who employed him in foreign negotiations. He closely attached himself to Henry IV, who rewarded his services with the post of his principal librarian after the death of Amyot. During the regency of Mary of Medicis he was one of

of the directors-general of the finances, and was entrusted with the management of many important affairs. Having passed a life actively employed in public business and in literary studies, dignified with all the virtues of a man and a citizen, he died at Paris in 1617. The name of De Thou is rendered illustrious by his writings, of which the principal is the "History of his own Times," composed in Latin in 138 books, comprising the period from 1545 to 1607. For candour, fidelity, and liberal and virtuous principles, this work is surpassed by no historical performance, ancient or modern. Its spirit was, indeed, too free and liberal for the times; and the manner in which the author spoke of the papal claims, of the league, and of the protestants, caused him to be calumniated as a heretic, and produced a condemnation of his book from the court of Rome. Henry IV, to whom he addressed a manly and admired preface, and who at first appeared to support him, deserted his cause in the conflict. Posterity, however, has done justice to De Thou, and ranks his history among the productions which confer the greatest honour on his country. The best edition is that published

published in England, under the patronage of that splendid promoter of literature, Dr. Mead. The Latin life of De Thou, written by himself, bears the same character of sincerity and elevation of soul as his great history, and stands distinguished among works of that class.

Note (30), Page 386.

Olivier de la Marche, son of a gentleman of Burgundy, was page, and afterwards gentleman, to Philip the Good, duke of Burgundy. He was considered as so valuable a servant to that prince, that he refused to deliver him up to Louis XI of France, who demanded him when Rubempré was arrested in Holland on suspicion of a design of carrying off the count of Charolois. Duke Charles the Bold made Oliver his maître d'hôtel and captain of his guards. He was present and taken prisoner at the battle of Nanci, in which Charles lost his life. On recovering his liberty, he was appointed maître d'hôtel to Maximilian of Austria, on his marriage to the heiress of Burgundy; and he served in the same capacity Philip the son of Maximilian. He died at Brussels in 1501.

1501. Oliver de la Marche wrote memoirs or chronicles, the work here alluded to, first edited by Denys Sauvage in 1562; and also some other treatises relative to the dukes and the state of Burgundy. Some poems and other works of his composition are likewise in being, and are regarded as curious relics of the time.

Note (31), Page 387.

Philip de Commines was born in 1445 of a noble family in Flanders. His youth was chiefly passed in the court of Charles the Bold, duke of Burgundy; but for some secret reason he quitted that prince in 1472, and entered into the service of Louis XI king of France, who made him his chamberlain and seneschal of Poitou, admitted him to great familiarity, and employed him in various negotiations. He was in equal favour with Charles VIII, whom he accompanied in his expedition to Naples; till, upon the suspicion of having betrayed some court secrets to the duke of Orleans, afterwards Louis XII, he was arrested, and confined for eight months in one of the iron cages which were the horrid invention of those

those times. He remained many months longer in prison at Paris, and being at length brought to trial, was acquitted and set at liberty. He received no recompense for his sufferings at the accession of Louis XII; and retiring to his seat of Argenton in Poiton, he died there in 1509. Commines possessed the advantages of a prepossessing figure and address, with quick parts, and a facility in acquiring languages. Bred in courts, and confidentially employed in political affairs, he was peculiarly qualified to record the characters and events of his time; and his "Memoirs," comprising the reigns of Louis XI and Charles VIII, have always been reckoned among the most interesting works of the kind. They are written with great simplicity of style, and with the appearance of much sincerity in speaking both of himself and others; yet they display the solid judgement and profound views of a real politician, and have even procured him the title of the French Tacitus.

Note (32), Page 387.

The family of Bellay, descended from an ancient and noble house originally of Anjou, became

became highly distinguished both in letters, and civil and military affairs.

William du Bellay, lord of Langei, entered early into the service of Francis I, who employed him in various commissions, of which he acquitted himself with great credit. Among these, were various negotiations with the German protestants, to whom he was acceptable on account of his moderation and dislike of persecution; for his influence long procured a suspension of the cruel edict against the protestant inhabitants of Cabrieres and Merindol. He was also very instrumental in obtaining the determinations of the French universities in favour of the divorce of Henry VIII from Catharine of Arragon. He was made governor of Turin and viceroy of Piedmont, in which capacity he recovered several places from the imperialists, and gained the reputation of a consummate commander, although become almost decrepit from the hardships he had undergone. He died in 1543, on the road to the court of France, in a winter's journey for the purpose of conveying important intelligence. He composed a "History of his own times;" a part of which only is preserved in

in the works of his brother Martin. They are written in a simple and lively manner, but betray partiality towards his master, Francis, the faults and disgraces of whose reign are often palliated, or entirely suppressed. Montagne observes that he never mentions the name of the duchess of Estampes who possessed so great an influence over that king. All the advantages of being in the secret of affairs are lost, when it becomes an object to varnish or conceal important facts.

Martin du Bellay, brother of the preceding, was also in the employ of Francis I, both civil and military. He was an able negotiator; and was rewarded for his various services with the government of Normandy. Addicted to letters from his youth, he occupied his leisure in drawing up an account of all the memorable transactions in the reign of Francis, from 1513 to the accession of Henry II. These "Mémoires Historiques" were published in conjunction with those of his brother William. They are considered as valuable records of the time; but the minuteness with which he describes the military operations at which he was

present is wearisome to most readers. He died in 1559.

The cardinal JOHN DU BELLAY, another brother, was a very distinguished statesman and a patron of letters, and left some writings both French and Latin, among which is an Apology for Francis I, whom he long served at the court of Rome, and elsewhere.

NOTE (33), PAGE 387.

BLAISE DE MONTLUC, born in Gascony in 1500, was descended from a noble family of Guienne. He bore arms from his seventeenth year, and seldom has there been a military life fuller of action than his. By his valour and conduct he continually advanced in rank and reputation; and in the religious wars of Charles IX he had the chief command in Guienne, and was made lieutenant of the province. He obtained great successes in this war, but sullied his glory by cruelty, and was led by his hatred to the protestants sometimes to violate the conditions he had granted. His long services were at length rewarded by the marshal's staff, which he

he did not long possess. He died in 1577, after having spent sixty years in military duties, during which he was never once beaten when he had the command. He had all the qualifications requisite for a great captain, but was violent, boastful, and sanguinary. At the age of seventy-five he began to compose his "Commentaries," which were accounted an inestimable treasure to military men, and were termed by Henry IV the Soldier's Bible. They are full of egotism, and Montluc has been called one "Qui multa fecit, plura scripsit;" yet, though there is gasconade in the manner, the matter has been regarded as authentic; and de Thou does not scruple in his history to rely on his authority.

Note (34), Page 387.

Gaspard de Coligni, son of a marshal of France of that name, and of a sister of the constable Montmorency, was born in 1517. He bore arms from early youth, and distinguished himself in the wars under Francis I. and Henry II. After the death of the latter, he joined the Huguenot party, and declared himself a

protestant in 1560. When the fury of the Guises had driven the protestants to take arms in order to save themselves from destruction, Coligni was their leader next to the prince of Condé, and fought at the battles of Dreux, St. Denys, Jarnac, and Moncontour—always unsuccessful in the field, but repairing his defeats with a vigour and celerity that rendered him more formidable than before. His courage was the true virtue of fortitude. He is thus characterized in the "Henriade:"

Chéri dans son parti, dans l'autre respecté;
Malheureux quelquefois, mais toujours redouté;
Savant dans les combats, savant dans les retraites;
Plus grand, plus glorieux, plus craint dans ses défaites
Que Dunois ni Gaston ne l'ont jamais été
Dans le cours triomphant de leur prospérité.

With his great talents civil and military, he was a man of worth and principle, and loved his country even when compelled to fight against the legal authority in it. He at length fell the principal victim to the execrable massacre of St. Bartholomew in 1572, meeting death with the calm composure of one who was habitually prepared for it. He had drawn up a manuscript journal of the transactions in which he had

had been engaged, which fell into the hands of his murderers, and was given to Charles IX, who thought it proper for publication; but through the advice of the marshal de Retz it was committed to the flames.

Note (35), Page 387.

Philip Hurault, count of Chiverni, born in 1528, was a counsellor in the parliament of Paris and a master of requests, when he obtained the post of chancellor to the duke of Anjou, afterwards king Henry III, whom he accompanied to Poland. When Henry succeeded to the crown of France, he nominated Chiverni keeper of the seals, and afterwards promoted him to the chancellorship; but on account of his connexions with the Leaguers he was disgraced. Henry IV, however, recalled him to court and reinstated him in his office, which he held till his death in 1599. This chancellor, who had the character of a vain man and a dexterous courtier, composed memoirs known by the title of "Mémoires d'Etat de Chiverni." They are not in great esteem.

esteem. He also wrote "Instructions politiques et morales."

Note (36), Page 387.

The Margaret de Valois here meant was not the sister of Francis I, and queen of Navarre commonly known under that appellation, who wrote the "Heptameron;" but the daughter of Henry II and Catharine de Medicis, and wife to Henry IV. She was born in 1552, and was married in her twentieth year to Henry, then king of Navarre, a short time before the massacre of St. Bartholomew. Her natural propensity to gallantry finding an excuse in the infidelities of her husband, she gave way to it with so little reserve, that he entirely separated himself from her, and she passed some years in a rambling kind of life, with a variety of adventures. When Henry came to the crown of France, having no children by her, he was desirous of a divorce, to which she readily consented on the condition of a suitable provision. She settled at Paris, and built a palace with fine gardens on the banks of the Seine, where she

she lived in the commerce of men of letters, and (it is said) in exercises of piety. She died in 1615. This princess possessed many splendid endowments, mental and corporeal, and had much generosity and elevation of character. She was, however, more generous than just, and died overwhelmed with debts. She composed poems, and memoirs of her life, which last contain some curious particulars, but are too apologetical and full of concealment to afford much insight into her history.

Note (37), Page 387.

Michael de Castelnau, son of the lord of Mauvissiere in Touraine, was eminent both as a commander and a statesman in the reigns of Charles IX and Henry III. He was much employed in negotiations at foreign courts, and was long resident in England in the quality of embassador. During this mission he behaved with true friendship to the unfortunate Mary queen of Scots, endeavouring to heal the breach between her and Darnley, and afterwards zealously interposing in her favour with Elizabeth. He died in 1592. He left memoirs of his

his negotiations, which were published by le Laboureur, with copious additions in two vols. folio. The character that editor gives of them is, "that there are none more veracious; that no one has better fulfilled his design, which was that of affording a perfect knowledge of French affairs from 1559 to 1570: that their language is pure and succinct, their sentiments just and honourable: that they display truth without artifice, learning without affectation, and experience without ostentation."

Note (38), Page 387.

Michael de Montagne is here not undeservedly placed among those who have written their own lives, though he has not done so directly or professedly; but he speaks so much of himself in his "Essays," that a very minute portraiture is the result. He was the son of Peter Eyquem, lord of Montagne in Perigord, and was born in 1533. He had a singular education, which gave him a great familiarity with the learned languages at an early age, but without much exactness. He acquired that fondness for reading which is often the consequence

quence of a varied and desultory course of instruction; and as soon as he became master of the family estate, he devoted himself to a life of study and contemplation, entering little into business, and as much as possible keeping apart from the civil and religious contests which so violently agitated France under the successors of Henry II. The Essays of Montagne, long the most popular book in the French language, and still read, notwithstanding their antiquated style, are a farrago of thoughts on a variety of topics, abounding with quotations from the ancients, intermixed with matter of his own, both narrative and sententious, the general strain of which is a free and somewhat sceptical philosophy. They show much good sense and observation; and if the thoughts are not always just, they afford excellent materials for thinking. With respect to the abundant mixture of egotism, it will scarcely be thought, on a candid consideration, to deserve Huet's censure, of being studiously designed to show him to the world in flattering colours: it rather appears the offspring of a gossiping loquacity, not indeed free from vanity, but, upon the whole, frank and ingenuous. He often discloses foibles which

which he might easily have concealed, and from which he could derive no credit. A love of ease and independence seems to have been his ruling passion. He passed through life with philosophical tranquillity, and died in 1592.

Note (39), Page 387.

Maximilian de Bethune, duke of Sully, and baron of Rosni, one of the great characters of his age, was born at Rosni in 1559. Presented when a boy by his father to the queen of Navarre and her son Henry, he spent a whole life in unremitted service to that house, acting at the same time as the most attached of friends and the ablest of ministers. Narrowly escaping from the massacre of St. Bartholomew, he joined the young king of Navarre as soon as that prince found himself obliged to take up arms, and for many years fought by his side, distinguished as one of his bravest soldiers and most skilful commanders. When Henry IV had conquered his kingdom, Rosni was employed in a civil capacity, and conducted several foreign negotiations with dexterity and success.

success. Though himself a protestant and inviolably attached to his religion, he saw the necessity of Henry's conforming to that which was the established religion of his country, and advised the measure—doubtless convinced that to one of the king's loose morals, a particular profession of faith was not to be put in competition with the peace and welfare of a whole nation. It was, however, as minister of the finances that he performed the most essential services to the king and state. These he found in the most disordered condition; the public burthens heavy, yet the revenue small; debts, peculations, and corruptions in every department. He undertook the Herculean task of reform; and by indefatigable industry, firm resolution, enlightened counsels, and the spirit of order and economy, he freed Henry from his difficulties, and laid a solid foundation for the power that made him a great prince. In his economical projects he had to contend against the king's mistresses, favourites, and even the king himself, who was pliable in his temper, and inclined to profusion. It was not always easy for him to maintain himself against a confederacy who sought their advantage in his

his ruin; but the king, though sometimes out of humour with his minister, had the good sense to see that he was both his best friend and ablest servant; and during Henry's life, Sully, raised to a dukedom, and recompensed with other marks of the royal favour, was the first of his counsellors. In the midst of his elevation he never relaxed from his habits of simplicity and frugality, and his close application to business. In his manners he had something of the austerity of his sect, but was essentially a man of worth and humanity. After the death of Henry he retired from court, but was occasionally consulted by Louis XIII. He died in 1642, at the age of eighty-two. The "Memoirs" which he left are written in a negligent style, and with little order or connexion; but they contain a great many important particulars of the history of the time, and of the life and character of Henry IV, and many valuable details respecting policy and finance, so that few works more deserve to be made the manual of statesmen.

Note (40), Page 387.

Louis de Gonzague, son of Frederic II, duke of Mantua, born in 1539, settled in France, and became duke of Nevers in consequence of his marriage with the heiress of that family. He served in the army under Henry II and his sons, and Henry IV, and was made governor of Champagne. He received several wounds in various actions, and to their opening again is attributed his death in 1595. He left "Memoirs," which were published by Gomberville in 1665, and are said to contain many curious particulars.

Note (41), Page 387.

Nicholas de Neufville, seigneur de Villeroi, was born in 1543. He was brought into notice in consequence of his marrying the daughter of M. de l'Aubespine, secretary of state, whom he succeeded in his office under Charles IX at the age of twenty-four. This post he held under Henry III and IV, and Louis XIII, notwithstanding various court storms,

storms, to which he was obliged occasionally to yield; but which he weathered by his prudence and useful services. Henry IV gave him the character of possessing great knowledge and experience in affairs, order and regularity in the administration of his department, a prudent reserve in speaking in public, patience, and dexterity in availing himself of the faults of others, a generous heart, and perfect freedom from avarice. He died in 1617, while an assembly of notables was holding at Rouen. His Memoirs, which have been printed, are chiefly apologetical of his own conduct, with instructive lessons adapted to ministers and people.

NOTE (42), PAGE 387.

HENRY DE LA TOUR D'AUVERGNE, viscount of Turenne, duke of Bouillon and marshal of France, born in 1555, served under Charles IX and Henry III, and was employed by Henry IV both in a military and diplomatic capacity. He was a protestant; and at his town of Sedan, which he strongly fortified, he established a military academy for the young nobility

bility of his party in France and Germany. The sovereignty of that town came to him by his first wife. His second was a daughter of the great William prince of Orange. Highly respected for his character and great alliances, he died in 1623. The biographical dictionaries do not mention him as a writer of memoirs; but perhaps Marsollier in composing his life might derive materials from manuscript papers of this kind.

Frederic Maurice de la Tour, duke of Bouillon, son of the preceding, and elder brother of the famous Turenne, bore arms first under his uncle the prince of Orange, and distinguished himself on various occasions. He engaged in the service of France in 1635. He joined the malcontents against the ministry of cardinal Richelieu, but being afterwards reconciled to the court, was made lieutenant-general of the army in Italy. A suspicion of being concerned in the conspiracy of Cinq-Mars against the cardinal caused him to be arrested, and he obtained his liberation only by ceding the sovereignty of Sedan. In the hope of recovering it, he engaged in the civil war under the regency of Anne of Austria, but in the end he made his

his peace upon the condition of receiving two duchies and other estates in exchange for Sedan. He possessed talents which rendered him capable of rising to high military honours, but his political connexions were an obstacle to his progress. He died in 1652. His Memoirs were afterwards printed in conjunction with those of Agrippa d'Aubigné.

Note (43), Page 387.

Henry duke of Rohan, second of the name, was born in 1579. At the age of sixteen he served at the siege of Amiens under Henry IV, by whom he was much beloved. After the death of that king he became the head of the Calvinist party in France, and supported their cause with great firmness and ability during three civil wars. At length, after the surrender of Rochelle, he was obliged to make his submission, and for a time retired to Venice, where he was appointed general of the republic against the Imperialists. Louis recalled him for the purpose of sending him embassador to the Swiss and Grisons, and he headed the troops of the latter in expelling the Germans

Germans and Spaniards from the Valteline. Being afterwards obliged by the discontents of the Grisons to make a separate treaty with them, for which he apprehended the censure of the court, he withdrew to Geneva, and thence joining the duke of Saxe Weimar, fought with him against the Imperialists at Rheinfelden, in 1638. In the action he received wounds, which in the event proved mortal. He died in Switzerland, and was buried at Geneva, where a magnificent tomb was erected to his memory. This nobleman was accounted one of the greatest captains of his time: and to his military talents he added the qualities of generosity, kindness, and disinterestedness, with that resolution which fitted him for inspiring confidence in his party. Voltaire has thus characterized him:

Avec tous les talens le ciel l'avoit fait naître:
Il agit en héros; en sage il écrivit.
Il fut même grand homme en combattant son maître,
Et plus grand lorsqu'il le servit.

He had a partner worthy of himself in the daughter of the illustrious Sully. He was the author of various works on military and political

subjects, and of Memoirs of his own life and actions, written agreeably, and with the appearance of fidelity.

Note (44), Page 387.

Armand du Plessis Richelieu, cardinal, and prime-minister of France in the reign of Louis XIII, is a character too well known in history to render it necessary here to introduce him to the reader's acquaintance. His ministry forms an era in the French government—that in which the power of the great lords was humbled, the protestant party reduced to submission, and every other authority laid at the feet of the crown. They who regard absolute and uncontrolled power as essential to a monarchy, must consider Richelieu as the first of statesmen; and doubtless his policy was the source of the grandeur of Louis XIV—perhaps also it was the remote cause of the subversion of the crown and family under Louis XVI. This cardinal pursued his objects with the firmness of a great soul, and the rigour of an unfeeling one. What he said of himself is characteristic. "I venture upon nothing till I have well considered it; but when I have once taken my resolution, I go

I go directly to my end; I overthrow and mow down all that stands in my way, and then cover the whole with my red mantle." He had much personal ambition, affected splendour and parade, and accumulated a great fortune wrung from the necessities of the people, whilst the state was often in want. He was in most respects the direct reverse of Sully. He died in 1642, at the age of fifty-eight. Richelieu appears to have left in manuscript copious Mémoirs relative to his public conduct, from which different pieces have been extracted and published. The work entitled his "Testament Politique" has been the subject of much controversy relative to its authenticity. Voltaire has taken great pains to discredit it; but it is said that M. Foncemagne has since adduced positive evidence of its being really written by Richelieu.

Note (45), Page 387.

Francis de Bassompierré was born in Lorrain of a German family in 1579. He entered the army at an early age, and rose to be colonel-general of the Swiss, and marshal of

France, and was also sent in a diplomatic capacity to Spain, England, and Switzerland. He was distinguished in society for generosity and the talents of a man of the world, but made himself obnoxious by the causticity of his remarks. Richelieu, who had smarted from his satire, and found him connected with his enemies, caused him to be sent to the Bastille, where he was confined twelve years, till the cardinal's death. It was during that vacancy of life that he employed himself in writing his Memoirs, which contain the most remarkable occurrences of his own life and of the court of France from 1598 to 1631. They are written in a clumsy and incorrect style, but afford some curious particulars of the dissolute manners of the time, in which he himself largely partook. He does not disguise his deep gaming, and the unbounded licentiousness of his amours, blended with the mechanical devotion of the catholic religion. The latter part of his Memoirs chiefly relates to his imprisonment (which appears to have been a wanton exercise of power in Richelieu); and to public events which he learned only from information. The marshal was restored to a degree of favour after his liberation, but

but was prevented by great corpulence and infirmities from taking any active post. He died in 1646.

Note (46), Page 387.

Charles de Valois, duke of Angoulême, was the natural son of king Charles IX. He was born in 1573, and died in 1650. Besides his Memoirs, there was printed an account of his embassy to the emperor Ferdinand II.

Note (47), Page 387.

Henry of Lorrain, duke of Guise, here mentioned, was grandson of Henry le Balafré, and was born at Blois in 1614. Endowed with the fiery and turbulent disposition of his family, he engaged in the revolt of the count of Soissons against the government of Richelieu, for which he was prosecuted, and on his non-attendance was condemned for contumacy by the parliament. When the Neapolitans revolted against Philip IV, in 1647, they chose him at his retreat in Rome for their chief and general, and he proceeded to Naples, where he

he obtained several successes against the Spaniards, and for a time indulged himself in the splendour of sovereignty. His despotic conduct, however, disgusted a people who were contending for liberty; and he was obliged to retreat from the capital to Abruzzo, where he was taken prisoner. After a confinement of four years in Spain, he was liberated through the intercession of the prince of Condé, and returned to Paris, where he was chiefly occupied in amours and carousals, for the management of which he had a particular genius. A new attempt to recover Naples, in which he engaged under the ministry of Mazarin, proved abortive; and he thenceforth acted the part only of a hero of romance in court festivities. With a character rather singular than estimable, he died at Paris in 1664. Memoirs of his expedition to Naples were published in his name, but some have ascribed them to his secretary Saint Yon.

Note (48), Page 387.

Louis de Pontis, born in 1583 at Pontis in the diocese of Embrun, entered when young among

among the guards of Henry IV, and rose by his merit to the rank of captain. He had a prospect of higher advancement; but refusing to attach himself entirely to the interests of Richelieu, his expectations were frustrated. After fifty years service, in which he received seventeen wounds, he retired to the monastery of Port Royal, where he died at the age of eighty-seven. Such is the account given of him in his Memoirs published by du Fossé; but Voltaire has exercised his usual scepticism about them, and even affects to doubt whether such a person as Pontis ever existed. This, however, appears to be a groundless suspicion; though it may well be that the memoirs have undergone a good deal of fabrication from the editor. They were at one time much read, and contain many particulars of the government and court intrigues of the reigns in which he lived.

Note (49), Page 387.

Of the family of De Saulx de Tavanes, the most memorable was Gaspard, who was brought up a page of Francis I, and after a youth spent in daring and extravagant adventures

tures as a companion of the young duke of Orleans, engaged in the wars of Henry II and his sons, and by his enterprising courage and military talents obtained the rank of marshal of France. He was an inveterate enemy to the Huguenots, and had a principal share in the execrable massacre of St. Bartholomew; but is said to have resisted the proposal of including the king of Navarre and prince of Condé among the victims. The violence and boldness of his character may be judged of by the offer he made to queen Catharine de Medicis of cutting off the nose of the duchess of Valentinois, her husband's all-powerful mistress. Gaspard died in 1573.

William de Saulx de Tavanes, son of the preceding, was educated at the court of Charles IX, and fought under his father in the civil wars. He was created lieutenant-general of Burgundy; and after joining the League against Henry IV, made his peace with that king. He was the author of Memoirs relative to the events in which he was concerned. Other Memoirs which pass under the name of Gaspard were written by John, another son of Gaspard, who was a commander in the League, and was raised

raised to the rank of marshal of France. JAMES DE TAVANES, grandson to William, likewise published Memoirs of the War of the Fronde, in which he was engaged in the party of the prince of Condé.

NOTE (50), PAGE 387.

CÆSAR DE CHOISEUL DU PLESSIS-PRASLIN, DUKE OF CHOISEUL, was brought up with Louis XIII when Dauphin, and entering young into the service, was engaged in a great number of actions in the wars of that reign. He rose to the rank of marshal of France in 1645; and in 1650 had the glory of defeating Turenne then commanding the army of Spain. He died in 1675, with the character of a man of true honour, well experienced in military affairs, and of sound judgement rather than genius. The "Mémoires de divers Exploits et Actions du Maréchal du Plessis Praslin" were drawn up by him, but were put in a state for publication by his brother the bishop of Tournai.

NOTE

Note (51), Page 387.

Philip de Montault, duke of Navailles, born in 1621, was the son of the baron de Benac, seneschal of Bigorre, a protestant. He entered as a page in the family of cardinal Richelieu, and soon became a proselyte to his master. He was faithfully attached to that minister, and to Mazarin; and rising gradually through the ranks of military service, he commanded the army in Italy in 1658, and was afterwards appointed embassador-extraordinary to the Italian princes. He served in Flanders under the prince of Condé in the campaign of 1674, and commanded the left wing at the battle of Senef. In the following year he obtained the staff of marshal of France, at which time he was governor of Rochelle. He was finally made governor of the duke of Chartres, afterwards the regent duke of Orleans; and died in 1684. After his death his "Memoirs" were printed, which are said to be written with an elegant simplicity, but to be superficial in their matter.

Note (52), Page 387.

Henry, marquis of Beauvau, second of the name, was governor of Charles V, duke of Lorrain, and of the elector of Bavaria. He died in 1684, and left Memoirs of his life.

Note (53), Page 387.

Gaspard de Chavagnac, born of a noble family in Auvergne, after serving with distinction in the French army, was obliged to withdraw to Spain, whence he went to the court of Vienna. He served many years as lieutenant-general of the imperial armies, and has left Memoirs, which comprise the most remarkable events from 1624 to 1679. They are written in a simple and agreeable manner.

Note (54), Page 388.

Michael de Marolles, born in 1600, was the son of Claude de Marolles, a man of distinguished valour, and a zealous leaguer. He was brought up to the church, and through his

his father's interest was provided with two abbacies. The abbé was a very voluminous writer, rather for the pleasure of the task, than for fame or profit. He published a number of translations from the ancients, neither elegant nor exact, but such as were of service to better writers who followed. He composed above 130,000 verses; concerning which he once said to the poet Linieres, "My verses cost me little:"—"They cost you what they are worth," was the reply. He was one of the first who had a passion for collecting prints, of which he possessed a great number that afterwards came into the king's cabinet. In imitation, as he said, of the great de Thou, he wrote his own Memoirs, which were published after his death. With some interesting facts, they contain many that are trivial, related in a flat insipid manner; and yet, as being facts, they have been read by those who find entertainment in every thing like anecdote.

APPENDIX.

APPENDIX.

THE preceding Memoirs, entitled by the author *Commentarius de Rebus ad illum pertinentibus*, first published at the Hague in 1718, were composed, according to his own account, after the death of the cardinal d'Estrees, which happened in the year 1714. He was at that period in the eighty-fifth year of his age; and the disorder by which he had been attacked two years before had considerably debilitated his frame, and impaired his memory, though his other mental powers were still vigorous. Of this defect tokens appear in the want of order, and the repetitions, observable in these Memoirs; which are, however, written with his usual elegance and vivacity of style. This infirmity continued to increase with the progress of old age, so as thenceforth to incapacitate him from any connected composition; and he only from time to time threw his thoughts in a detached manner upon paper. By great care and habitual regularity he protracted his existence

existence (it was at last little more) till he had within a few days completed his ninety-first year; so that he was himself a striking example of that longevity which he has attributed to men of letters. It is remarkable that a few days before his death his faculties appeared to be rekindled, and his memory was restored. This short interval he employed in the exercises of piety proper to the impending change; and he quietly expired on January 26th, 1721, at his retreat among the Jesuits of Paris.

Little addition needs be made to the view he has himself afforded of his character. It was purely that of a man devoted to literature, his passion for which absorbed all other propensities. It did not, however, interfere with that social civility and disposition to oblige, which was partly the instinct of his natural temper, partly the habit of a polished age and country. Yet he displayed no small degree of impatience under criticism; and from some of his manuscript letters he seems to have given way to querulous dissatisfaction with his relations and fellow-townsmen, especially in his declining years. Though he had his own peculiar controversies, he wisely abstained from interfering

in

in those disputes between the different religious parties which so much agitated France at the close of Louis the Fourteenth's reign; and his attachment to the Society of Jesuits was merely in their private and literary capacity. His profound and extensive erudition gave him a high rank among the learned, not only in his own country, but throughout Europe; and his works were generally received with much respect and deference. A catalogue of these, extended to the limits of a brief analysis, is all that remains to complete the plan of this publication.

CATALOGUE

CATALOGUE

OF THE

WRITINGS

OF

PETER DANIEL HUET,

BISHOP OF AVRANCHES.

1. *De Interpretatione Libri duo: quorum prior est de optimo Genere Interpretandi: alter de Claris Interpretibus.* 1661, 4to.

This work is addressed to Andrew Graindorge, brother to James Graindorge de Premont, at the instigation of the latter of whom it is represented as having been undertaken. The mode of discussing the subject is an imitation of the dialogues of Cicero, and the supposed personages by whom it is carried on are Casaubon, Thuanus, and Fronto Ducæus (Fronton du Duc, a Jesuit). The first of these is made the principal speaker, the two others occasionally interposing objections or remarks.

The first book, On the best mode of interpreting, or translating (for that is the sense of the word as here employed), commences with a discussion on the laws of translation in general; and the position maintained

by the author, under the name of Casaubon, is, that a translation should be as exact as possible, giving the character of the style, as well as the sense, of the original, and rendering as much as possible each word by an equivalent, and in a similar order. He then proceeds to particular rules to be observed in translating writings of different classes; as the scriptures, the fathers, works of science, historians, orators and poets. Objections are advanced, and answered; and examples are given of the best modes of translation from various ancient authors. Jerom's treatise on this subject is controverted in various points; and the book concludes with a summary view of the art of translating.

The second book begins with some observations on the advantages and disadvantages which have accrued to letters from the practice of translating. The remainder is occupied by a concise account and criticism of eminent translators; of which those of the scriptures take the lead, in all the different languages. Then follow the Arabic, Hebrew, Syriac, and Greek translations, and the Latin from all languages but the Greek: these last occupy an entire and important chapter, in which the translators are arranged nationally. It concludes with a brief view of some French translations.

This work, written in pure and elegant Latin, full of erudition, and containing much just and valuable criticism, is perhaps that which at the present day will

will be thought most favourable to the reputation of the author, and most worthy of a perusal.

II. *Origenis in Sacras Scripturas quæcunque Græce reperiri potuerunt.* Petrus Daniel Huetius Græca ex antiquis codicibus manu scriptis primus maxima ex parte in lucem edidit; quæ jam extabant, varias eorum editiones inter se contulit; Latinas interpretationes partim a se, partim ab aliis elaboratas Græcis adjunxit; universa Notis et Observationibus illustravit. 2 Vol. fol. Rothomagi 1668.

This work is dedicated, with little propriety, but for a reason which he has given in his Memoirs, to Louis XIV. It begins with a Preface, in which the author mentions, as the occasion of undertaking the edition, his meeting with a manuscript of Origen's Commentary in the royal library of Stockholm. He then gives a detail of his labours on returning to France, and of the several sources from which he drew his materials.

Then succeeds a long and very learned Introduction, called by him *Origeniana*. This is divided into three books: I. The Life of Origen, in four chapters. II. The Doctrine of Origen in the following chapters: 1. His Erudition; 2. His Dogmas—these are treated on under fourteen heads, entitled *Quæstiones*; 3. A General Examination of the Origenian Doctrine; 4.

The Fortune of the Origenian Doctrine. III. The Writings of Origen.

The Commentaries of Origen on parts of the Old and New Testament follow, in Greek and Latin; and to the end are annexed the editor's Notes and Observations.

III. *Lettre de Mons. Huet à Mons. Segrais De l'Origine des Romans.* 1670.

This Essay is prefixed to the novel or romance of Zayde, published under the name of Segrais, but written by Madame la Fayette.

It begins with defining romance to be a Fiction of amorous adventures, written in prose. The invention of fictitious stories is by the author ascribed to the eastern nations, who had always a fondness for exercises of the imagination of this kind. Of this fact he gives various examples; nor does he scruple to refer to the holy scriptures, which, says he, "are all mystical, all allegorical, all enigmatic." He then considers the manner in which the oriental taste might have been brought to Greece, which he supposes to have been by means of the Ionians of Asia Minor; and he instances the Milesian Fables as compositions in the class of romance. The first Greek whom he finds to have written amorous histories was Clearchus, of Soli in Cilicia, contemporary with Alexander the Great.

Great. After him came several Greek romancers in succession, whom he enumerates, with some account of their works as far as they are known. Of these, the romances of Heliodorus and Achilles Tatius are come down to our times. He excludes from this class of compositions the Pastoral of Longus. He finds that the Romans were acquainted with Milesian and Sybarite fables, but produces no proper romance-writers in the Latin language except Petronius and Apuleius. In the dark ages the propensity to romance was strongly exhibited in the many fabulous narrations respecting Charlemagne and Arthur, whose history became entirely romantic in the hands of such writers as archbishop Turpin and Geoffrey of Monmouth. About the time of Hugh Capet came the Troubadours, Jongleurs, &c., who repeated their Fabliaux in the romance language, which was a Latin corrupted by a mixture of the Frank and Gaulish. The Provençals were particularly distinguished for their compositions of this kind, and may be considered as the fathers of modern romance. For though Saumaise and others have supposed that the Spaniards derived their romances from the Arabians or Moors, yet it appears that the compositions of these people were rather metrical ballads. It is therefore the opinion of Huet that the Spanish and Italian romances were originally derived from France, and that the Troubadours or Trouverres of Provence were the true progenitors of this species of fiction. He gives as a probable reason of the superior

perior delicacy of French romances, the freer intercourse of the two sexes in society which has long distinguished French manners. Coming down to late times, he mentions D'Urfé as the first who reduced them to rule, and made them regular compositions; and he concludes with a very handsome eulogy on the works of Mademoiselle Scudery.

IV. *Discours prononcé à l'Académie Françoise.* 1674.

Of this I have not been able to obtain a copy.

V. *Animadversiones in Manilium et Scaligeri Notas.*

These are annexed to the Delphin edition of that author, *Paris* 1679, 4to.

VI. *Demonstratio Evangelica, ad Serenissimum Delphinum.* fol. 1679.

This most elaborate work of the author commences with a Preface, in which its argument is stated in the following position: "That the truth of the Christian religion may be proved by that kind of demonstration which is not less certain than geometrical demonstrations." It begins with a set of Definitions, of which the subjects are, the genuineness and coætaneousness of books, history, prophecy, true religion, the Messiah, and the Christian religion. This last is defined to be "the religion which recognizes Jesus of Nazareth,

reth for the Messiah, and regards as true all that is written concerning him in the books of the Old and New Testament." Then follow two Postulates relative to the candid admission of what shall be proved; and four Axioms, on the genuineness of books, the truth of history, the truth of prophecy, and that all prophecy is from God.

Upon the preceding foundations are built ten Propositions which occupy the rest of the book, and in which the Demonstration consists. 1. The books of the New Testament are genuine. 2. They are coætaneous, or contemporary with the events. 3. The narratives in them are true. 4. The books of the Old Testament are genuine. Under this head are first considered the books of Moses, the genuineness of which is proved by the testimony of writers sacred and profane; and the author goes on to show that almost all the heathen theology has been derived from the actions and writings of Moses, the identity of whom with many of the great names of early antiquity he asserts. He then proceeds to prove the authenticity of all the other books of the Old Testament in their order; and concludes with a discussion on the canon of the scriptures. 5. There are many prophecies in the Old Testament. 6. Many prophecies of the Old Testament are true. 7. There are many prophecies in the Old Testament concerning the Messiah. 8. He is the Messiah in whom alone all the prophecies of the Old Testament concur. 9. Jesus

of

of Nazareth is the Messiah. This point is proved in a great number of chapters relative to the person, character, and actions of Jesus. In these, texts from the Old Testament are placed on one side of the page, and the texts from the New which are supposed to correspond with them on the other. 10. The Christian religion is true, and all others are false and impious.

Such is the plan of Huet's celebrated Evangelical Demonstration, in which he has abundantly demonstrated his extensive erudition, but probably few will admit that he has attained his purpose of giving a chain of argument equally conclusive with a mathematical demonstration. In reality, his proofs are for the most part only probabilities, which would appear of different force to different minds, and which, however accumulated, could not amount to strict demonstration, though they might afford a sufficient mass of that kind of evidence by which men's opinions and actions are usually determined. He will also be thought to have injured, if not his cause, at least his reputation, by the number of weak and fanciful arguments he has adduced respecting the identity of Moses and the heathen deities and lawgivers; and by his strained conformities between passages of the Old and New Testaments.

VII. *Censura Philosophiæ Cartesianæ.* 1689, 12mo.

This work is addressed to the duke of Montausier.

After

After a Preface, in which the purpose of the book is declared to be an examination of the foundation of the Cartesian philosophy, and a detection of its leading errors, the author proceeds, in Chap. I. to examine Descartes' principle of universal doubt, and his fundamental argument, "I think, therefore I am." The subsequent chapters discuss the Cartesian opinions: II. concerning criterion, as consisting in clear and distinct perception: III. concerning the human mind: IV. concerning the existence of God: V. concerning body and vacuum: VI. concerning the origin of this visible world: VII. concerning the cause of the gravity of terrestrial bodies: VIII. gives a general estimate of the Cartesian philosophy, its excellencies and defects. In this part the character of Descartes as a philosopher is summed up with great candour, and a liberal allowance of his merits, especially as a geometrician.

In the whole of this work much logical acuteness is displayed, and the author shows himself perfectly conversant in the philosophy then taught in the schools. As the foundation of the Cartesian system is laid in abstract metaphysics, there seems to be a want of candour in D'Alembert's insinuation to the disadvantage of this work, (art. *Huet*, in Hist. de l'Acad. Franc.) that there was nothing to oppose to it, till the time of Newton, but the darkness and barbarism of the Peripatetics. Surely a sufficient advance had been made, at the period when Huet wrote, both in metaphysical

metaphysical and mathematical speculations, to detect the fallacy of a system founded on hypothetical reasonings and gratuitous assumptions, though the time was not yet come for supplying its place with a true one.

VIII. *Alnetanæ Questiones de Concordia Rationis et Fidei.* 1690, 4to.

In the exordium of this work, a supposed conference is related between Du Hamel and the author at the abbey of Aulnai, in which the former, referring to an assertion of Huet's in the "Demonstratio Evangelica," that those sects of philosophers who affirm that the aid of the senses and of reason is insufficient for the discovery of truth, and who withhold their assent on all subjects, are less adverse to Christianity than is commonly supposed—urges him to the proof of this position. This he engages to undertake; premising that it is reason alone which refuses submission to the authority of faith, and that it is therefore necessary to make an accommodation between them. After defining Reason and Faith, he proceeds to the work itself, which he divides into three books.

The subject of Book I. is the Law of the Concord between Reason and Faith. In Chap. 1 he shows that a surer way to truth is to be sought than by reason: 2, that faith is the only safe, direct, and sure way: 3, that faith does not reject the aid of reason:

4, 5,

4, 5, and 6 lay down the conditions of the concord between faith and reason: 7, that faith does not interfere with reason in things which do not concern her: 8, that subjects appertaining to the christian religion are under the cognizance either of reason alone, of reason and faith conjointly, or of faith alone. In this chapter, acting the part of a catholic divine, he naturally confines the province of reason within as narrow limits as was possible for one who seems in reality to have wished to keep on good terms with her.

The second book treats of the doctrines of the christians compared with those of the heathens: and the third book, of the moral precepts of each, compared in like manner. It is the scope of this comparison not, as might be imagined, to display the superiority of revealed religion, but to show its conformities with the opinions of paganism, by way of silencing objections. Thus, in the conclusion, he boasts to have proved that whatever in the dogmas and precepts of christianity appears most abhorrent from common sense, is confirmed by the consent of all antiquity, and the testimony of the wisest men. As a specimen of his reasoning the following quotation may suffice: "Why should it be less credible that Christ was born of a Virgin, than that Minerva was produced from the head of Jupiter; Bacchus from his thigh; Orion from three fathers without the intervention of a female; Erichthonius from Vulcan;

Vulcan; Vulcan himself and Mars from Juno, without a father, &c.?" In this manner he parallels every fact and doctrine in the New Testament with something in the mythology and theology of different pagan nations. Strange as such a mode of reasoning may appear, it is that which has been employed by the Roman-catholic missionaries in converting some of the savage tribes of newly discovered countries; but it would obviously be totally ineffectual with those who regard all supernatural pretensions as equally the product of superstition or imposture.

IX. *Traité de la Situation du Paradis terrestre. A Messieurs de l'Académie Françoise.* 1691, 12mo.

This treatise on the situation of the terrestrial Paradise was composed in consequence of a conversation on the subject which arose at a meeting of the French Academy, when Huet was present. The author, after mentioning the great variety of opinions which have been maintained on this difficult subject, states his own to be, that Paradise was situated on the channel formed by the united Euphrates and Tigris, between the place of their junction, and of their subsequent separation before they discharge themselves into the Persian Gulf. His proof of this opinion consists in a minute exposition of that portion of the 2d chapter of Genesis, v. 8—15, in which every thing relating to the subject in the Mosaic history is found.

The

The discussion abounds in erudition; and his conjecture, which approaches that of Calvin and Jos. Scaliger, is apparently as probable as any other that can be formed.

X. *Nouveaux Mémoires pour servir à l'Histoire du Cartesianisme.* 1692, 8vo.

Of this work, (which I have not been able to procure) D'Alembert says that it is a kind of dialogue, in which the Cartesian philosopher recounts all the misfortunes he has met with, and utters as many foolish things as the Jesuit in the Provincial Letters. This mode of refuting an adversary, by putting absurdities into his mouth, is more popular than conclusive; and D'Alembert intimates that in this instance the ridicule falls rather upon the author of the work, than upon the subject of it.

XI. *Statuts Synodaux pour le Diocèse d'Avranches,* 1693. *Trois Supplements aux dits Statuts.* 1695, 1696, 1698, 8vo.

These memorials of Huet's episcopal labours have probably been little known out of his diocese. They are not to be found in any libraries to which I have had access.

XII. Poemata. Of the Latin Poems of Huet there have been various editions from 1664 to 1709. I use that of Grævius, *Ultraject.* 1700, 12mo.

In

In this collection the three first pieces are Eclogues, inscribed Vitis, Iris, and Magnes, in which the author imitates the Ovidian manner, each being a story terminating in a transformation. Then follow Elegies, among which the most interesting is the poem on Tea mentioned in his life. In an Idyll entitled Epiphora, he describes in the style of Lucretius the disease of the eyes under which he laboured, with its remedies. An Epistle to Menage gives an account of his life and studies, and contains that confession of his juvenile levities to which he alludes in his Memoirs. A singular piece, in various measures, entitled Funus Claudii Salmasii, and his Hymn to the Virgin of Delivrandée, are followed by the longest poem in the volume, which is the Iter Suecicum, written in the manner of Horace's Journey to Brundusium.* Several Odes succeed; one to St. Geneviève; two addressed to Louis XIV; and most of the rest to different poetical friends. The collection concludes with a piece entitled Sal, in which the origin and properties of salt are described in the didactic style.

From the preface of Grævius it appears that the Latin poetry of Huet was highly admired in its time; and Menage has not scrupled to call him "the greatest poet of the age." In reality, he wrote Latin

* A translation of this lively piece into English verse by J. Duncombe, M. A., was printed in the Gentleman's Magazine, and is copied in Dodsley's Annual Register for 1771.

verse

verse with great purity, was a skilful imitator of the styles of different Roman poets, and had the phraseology and diction of poetry at command. But to these qualities his poetical powers seem to have been limited; for it would not be easy to point out in his compositions any thing like sublimity of original conception, or even any passage of distinguished elegance or beauty not manifestly copied from the writers of antiquity. And if, in some of his pieces, there is the appearance of ingenious invention, it is not of the kind that denotes a vigorous imagination, but is rather the product of a mind sporting with the trite fancies of classical fable.

To the "Huetiana" are annexed five more Eclogues of the mythological kind, composed about his eightieth year, and which display the same florid elegance and facility as those of his earlier days. While these late exertions are a proof of the longevity of his poetical faculty, they also imply that it was rather the result of practice, and a memory stored with foreign ideas, than of native genius. What a forward youth might write on leaving school, is not very extraordinary in a man of fourscore.

XIII. *De Navigationibus Salomonis.* 1698.

In this work the author first enquires how king Hiram could send his ships from Tyre on the Mediterranean to Eziongeber on the Red Sea; and he shows that there

there was at that time a canal from the Nile to the Red Sea by which vessels might pass. He then discusses the situation of Ophir and Tarshish; and asserts that all the eastern coast of Africa was called Ophir in scripture, and that the name was more particularly applied to the country of Sofala on that coast. With respect to Tarshish, he supposes it to have signified the western coast of Africa and of Spain, and especially that district of Spain near the straits of Gibraltar which comprehends the mouth of the Guadalquivir. And as it is said that the fleets of Solomon sailed from Ophir to Tarshish, he proceeds to prove that in the time of that king the Cape of Good Hope had been doubled by navigators. He then treats on the gold and other merchandize furnished by these regions; and particularly examines what the wood was, called in Hebrew Almuggim, which he supposes to have been the same with the Citrus of the ancients. He concludes his treatise with a discussion on the time and duration of Solomon's voyages; and endeavours to remove the difficulties of interpreters on this matter, by showing that the Hebrew text does not imply, as commonly understood, that each voyage to Tarshish lasted three years, but that a fleet from thence arrived only once in three years; whereas the voyages to Ophir were annual.

XIV. *No-*

XIV. *Notæ in Anthologiam Epigrammatum Græcorum.*

These are annexed to Grævius's edition of Huet's Poems; and there are added notes on the poem of Paul the Silentiary on the Pythian Thermæ.

XV. *Les Origines de la Ville de Caen, et des Lieux circonvoisins.* 8vo.

This work is appropriately inscribed to the town of Caen: the short Preface is addressed to M. du Quesnay, king's counsellor.

It is divided into twenty-four chapters, treating on all those points which are the usual subjects of topographical works: such as the origin of the name and place, the rivers, the antiquities of the castle, towers, walls, gates, bridges, streets, principal hotels, &c.: the fairs and markets, arms and jurisdictions, ecclesiastical foundations and hospitals, university, colleges and academies. Some of the concluding chapters relate to the etymology of the names of places in and near Caen, and in other parts of Normandy, derived from the Saxon, Gaulish, and Latin languages; and the last and longest chapter contains a record of all the persons illustrious in the church and in letters whom Caen has produced, and who are remarkably numerous for a provincial capital.

 XVI. *Let-*

XVI. *Lettre à M. Perrault sur la Parallèle des Anciens et des Modernes*, 1692.

This letter was published without the writer's knowledge in 1704, in a volume entitled "Pièces Fugitives." I have not seen it.

XVII. *Examen du Sentiment de Longin sur ce Passage de la Genèse, "Et Dieu dit, Que la Lumière soit faite: et la Lumière fut faite."*

This piece, which is in the form of a letter to the duke of Montausier, and was written in consequence of an attack upon the author by Boileau, as mentioned by him in his Memoirs, was first published by Le Clerc in the tenth volume of the "Bibliothèque Choisie" 1706. It discusses the question whether Longinus has rightly ascribed sublimity to the text in Genesis, "God said; Let there be light: and there was light;" understanding thereby sublimity in the expression of the narrator, as distinct from the sublimity of the thing. A considerable degree of critical acuteness, as well as learning, is displayed by Huet in this short tract, which is written with as much moderation as could be expected from one who had been very uncandidly treated. Le Clerc, who has taken the same side, has added some judicious remarks of his own; and the question seems on the whole satisfactorily determined in the negative.

This

This "Examen" is also published in the edition of Boileau's Works printed at the Hague in 1729, together with Boileau's Answer, and Le Clerc's Rejoinder.

XVIII. *Histoire du Commerce et de la Navigation des Anciens*, 1716, 8vo.

This work is addressed to Colbert, and professes to have been undertaken at his suggestion.

It consists of sixty-one chapters; and, from the wide compass it takes, is necessarily succinct in treating on each particular point. The writer begins with some brief remarks upon the origin of commerce, and upon its conjectural state before the Deluge. After that period he proceeds to consider commerce in its two branches, as carried on by land, and by sea. He then treats separately on the commerce of different nations previously to the time of Alexander, as the Egyptians, Phœnicians, Indians, Chinese, Persians, Arabians, Ethiopians, Carthaginians, and Greeks. He discusses the effects of that prince's conquests, particularly the destruction of Tyre and the foundation of Alexandria. He pursues the history of commerce under Alexander's successors; and then takes a retrospective view of that of the Romans before the first Punic war, and down to the second. After considering the state of Roman and Carthaginian commerce to the end of the second Punic war, he proceeds to the maritime events of the war between the Romans

and the last Philip king of Macedon. The naval affairs of that nation during their wars with Antiochus, Prusias, the Etolians, Rhodians, and Perses, occupy some chapters; after which follow the maritime transactions of the third Punic war, the commerce of the Romans with Africa, that of Corinth and Delos, of the Mithridatic and Piratic wars, down to the time of Julius Cæsar. The exploits of this commander lead him to treat on the commercial history of Britain, Gaul, Spain, Germany, Scandinavia, and the people of the Euxine sea and its neighbourhood. Returning to Italy, he takes a retrospective view of the commerce of its ancient people, the Tyrrhenians, Tarentines, &c.; and then proceeds with the history of the Roman commerce and maritime affairs in the reign of Augustus. The reduction of Egypt into a Roman province leads him to a detail of the trade, products, revenues, &c. of that important country; which is followed by chapters on Ethiopia, Arabia, and India. He then pursues the history of Roman commerce through the emperors from Augustus to Constantine, and the foundation of Constantinople. The changes of the state of commerce in that capital under the later emperors down to Leo I. conclude the historical part; and the work closes with three chapters, on the different fleets maintained by the Romans; the protection and privileges granted to mariners by the emperors; and the fairs and markets of Rome and the provinces.

From

From this sketch of the contents it will appear that little critical investigation, or philosophical or political discussion, can be allotted to subjects so multifarious, treated of in the space of a moderate volume. In fact, it consists entirely of a rapid and concise narration, taken from the sources of antiquity, and denoting extensive reading, but with no deep reflection upon the topics that pass in review. It is, however, a performance full of matter, clearly written, and which may serve as an useful Introduction to the History of ancient Commerce.

XIX. *Petri Danielis Huetii Commentarius de Rebus ad illum pertinentibus*, 1718, 12mo.; the work here translated.

XX. *Traité Philosophique de la Foiblesse de l'Esprit Humain*, 12mo. Amsterdam, 1723.

This is a posthumous work, of which the Abbé d'Olivet, an intimate friend of the author, was the editor, and the authenticity of which is undoubted. It was printed from a manuscript in Huet's own handwriting, who had likewise translated it into Latin, which version was printed some time after the French original. When the work first appeared, it was thought extraordinary that the writer of an Evangelic Demonstration should maintain a system of Pyrrhonism; but it might have been remarked, that in the preface to that

that very Demonstration he asserts the insufficiency of human reason to satisfy the mind respecting any truth without the aid of faith, which last, on the contrary, is able to afford full conviction without any assistance from reason. And the whole tenor of his "Questiones Alnetanæ" goes to destroy the confidence reposed in reason, and to show the authority of faith in direct contradiction to it. Brucker, therefore, in his History of Philosophy, has not scrupled to give a conspicuous place to Huet among the modern sceptics; not understanding that word in its common but improper signification of unbelievers in revelation; but as designating a philosophical sect, which holds the impossibility of attaining certainty by the efforts of human reason alone.

In the treatise before us a supposititious personage is introduced to maintain the sceptical ground, who, after relating the progress of his own mind through the different systems of philosophy which had passed in review before him, and which left nothing but doubt and perplexity, enters into a methodical discussion of the subject.

The topic of the First Book is, that "Truth cannot be made apparent to the human understanding by the assistance of reason, with perfect and entire certainty." The proof of this position occupies several chapters, in which are considered the assertions of Scripture, the causes of deception proceeding from defects in the senses and the understanding, from the changes in things,

things, the diversities in men, the want of a certain criterion of truth, the defects in evidence, the defects in reasoning, the dissensions of dogmatists, &c. The book concludes with an enumeration of all the philosophers and sects which have laid down the principle of doubting; and with the general deduction that doubt is the only means of avoiding error, and that the sects which affirm nothing are alone worthy of the name of philosophers.

The Second Book undertakes "to explain exactly what is the most sure and legitimate way of philosophizing." Faith and probability are the two things here called in to the assistance of the enquirer; of which, faith, where it speaks, affords absolute certainty; and probability gives enough to direct us in the common concerns of life. One of the chapters in this book maintains the proposition that "there is nothing in the understanding which was not first in the senses," and confutes the doctrine of innate ideas. Another, upon the end we should propose to ourselves in "the art of doubting," states the remote end to be that of preparing the mind to receive the faith. The book concludes with the praise of eclectic philosophy, or taking from every system what seems to us the best in it, without attaching ourselves to any.

The Third Book proposes and refutes objections; and it is probable that readers exercised in such speculations would generally find the author's objections stronger than his refutations. In particular, the objection that the

the principle of universal doubt would rather indispose the mind to receive the suggestions of faith, than prepare it for such reception, is but feebly answered. For, if reason gives no criterion to decide whether that impression of belief, called faith, be true or fallacious, it is evident that a door is opened either to the wildest fanaticism, or to universal incredulity. "He," says Locke, "that takes away Reason to make way for Revelation, puts out the light of both."

XXI. *Huetiana, ou Pensées diverses de M. Huet*, 1722, 12mo.

This volume was published the year after Huet's death by the Abbé d'Olivet, who prefixed an eloge of the author. It consists of thoughts and disquisitions on a variety of subjects, which were written down promiscuously as they occurred to the author's mind. Many of these are only repetitions of what is given in his Memoirs and other works; but the greater part are original. Their topics are for the most part literary, either relating to particular authors, or to questions of erudition. D'Alembert has treated this collection with contempt, and has selected some articles to show the bishop's incompetent judgement, or frivolous enquiry; and indeed it cannot be said that, if no other memorials of the author existed, he would derive much reputation from this. Yet there is not only curious information, but good sense, in many of the

the articles; and even in some of those which D'Alembert stigmatizes; as his judgements of Montagne, Rochefoucauld, and Tacitus; which probably to many readers will appear founded on reason. And if in some instances his opinions in matters of taste betray singular and defective feelings, there are others which will generally be thought equally just and refined. One of the most instructive discussions to a scholar in this collection, is that "On the Latinization of Names and Surnames," which points out and criticizes the different modes of this process—often a stumbling-block to the readers and writers of modern Latin.

XXII. The publication of Tracts by Tilladet, mentioned by Huet in his Memoirs as containing several detached pieces which he had already published, and some which had not before appeared, bears the following title:

Dissertations sur diverses Matières de Religion et de Philologie, contenues en plusieurs Lettres écrites par des Personnes Sçavantes de ce Temps: Recueillies par M. l'Abbé de Tilladet. Paris, 1712, 2 vols. 12mo.

The writings in this collection belonging to our prelate, which compose the greater part of it, are the following:

An examination of the opinion of Origen on the invocation

invocation of Angels, and on the Eucharist. This is the piece in which Huet refutes the charge brought against him by Bochart of having altered a passage in Origen's Commentary, as related in his Memoirs. He also endeavours to show that the opinion of that father on the points in question was conformable to the doctrine of the catholic church.

A dissertation concerning the origin of the Hebrew language, in refutation of one on that subject by the protestant minister, Morin.

A letter relative to the dispute between the minister Benoit and a Jesuit who had accused the Geneva version of the Old Testament of falsifying a passage in Nehemiah. Huet shows that the version is erroneous, but does not approve of the charge of *falsification.*

A defence of the assertion in his Demonstratio Evangelica, that various writers have affirmed that Herod the Great was not a foreigner.

A portrait of Toland, and a refutation of his works entitled "Adeisidæmon" and "Origines Judaicæ."

A letter disapproving the opinion of a person who supposed that where passages in Scripture differ from the citations of the Fathers, the former have been corrupted.

A refutation of Perrault's censure of the ancient writers.

A dissertation to prove that Apollo and the Sun are the same God.

An

An examination of the opinion of Longinus respecting the passage of Genesis on the creation of light. (See the preceding No. 17.)

A dissertation on the passage in Virgil's fourth Georgic respecting the origin and course of the Nile, in which a proposed correction by Segrais is shown to be unnecessary. This is mentioned in the Memoirs.

The genealogy of the house of Urfé.

A dissertation on the origin of French poetry. The author seeks for this origin in Provence, in the works of the Trouverres or Troubadours.

A letter addressed to Gisbert Cuper explaining the surnames of Madbachus and Selamanes given to Jupiter in an inscription.

A dissertation on the nature of dew.

A dissertation on the shell affording the purple dye.

A number of Latin letters in the correspondence between Huet, and some learned men.

D'Alembert (Eloge de Huet in Hist. de l'Académie Fr.) speaks of a volume of manuscript letters of this prelate which had been put into his hands. They are for the most part addressed to Father Martin, a Cordelier at Caen, and contain many particulars of his writings and studies. Their general strain is querulous; and he complains much of the neglect and opposition

opposition he met with from his townsmen: he manifests, however, a patriotic interest in the literary institutions established there. D'Alembert has printed one of the letters, addressed to Bochart, in which are some sensible remarks on the abuse of etymology.

THE END.

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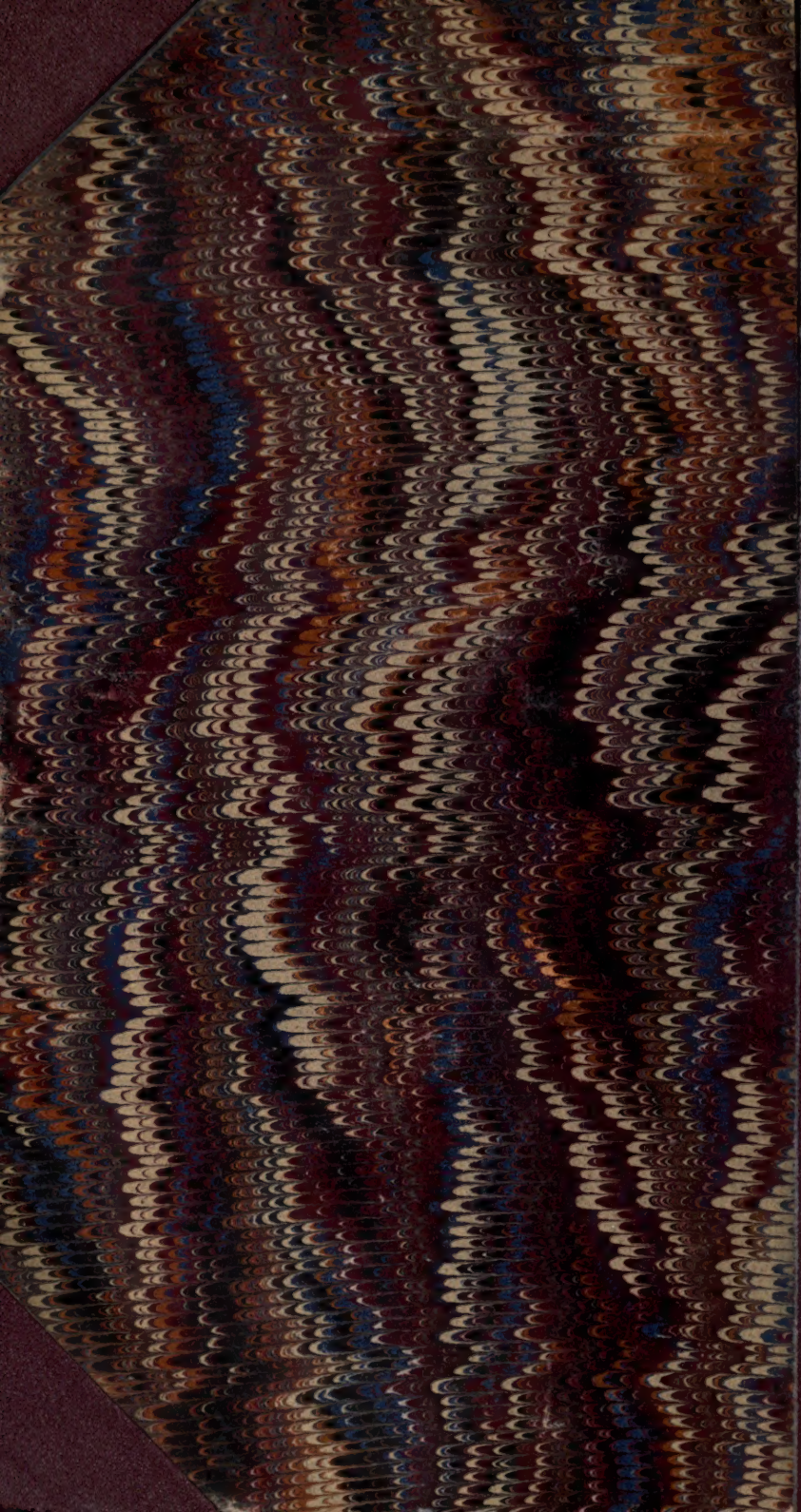
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